

AMERICA

A CATHOLIC REVIEW OF THE WEEK

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Charities in Council

THE twentieth annual meeting of the National Conference of Catholic Charities was the most striking and colorful gathering ever witnessed in the city of Cincinnati. In her day, the old "Queen City of the West," enthroned on her hills along the beautiful Ohio, has witnessed many national conventions, secular and religious, but not one which, either in the splendor of its outward show, or in the pertinence and value of the subjects discussed, even approached this Catholic gathering. To the zeal and foresight of the Very Rev. Msgr. Marcellus Wagner, who, under the direction of Archbishop McNicholas, was in charge of the program, much of the unusual success of the meeting must be attributed.

On the opening day, Pontifical Mass was celebrated in the cathedral by His Excellency, the Apostolic Delegate, in the presence of a score of Bishops and Archbishops. In the afternoon, a procession of more than 40,000 men marched to the ball park, where Benediction of the Most Blessed Sacrament was given from an altar erected on the diamond. The day closed with a mass meeting in Music Hall, during which the delegates, or the comparatively few, 3,500 in number, who could enter, listened to addresses by the Apostolic Delegate, Archbishop McNicholas, Governor White of Ohio, Mayor Wilson of Cincinnati, and by a speaker whose voice is now familiar to every American, the versatile and magnetic Alfred E. Smith, of New York.

The days following were taken up with discussions by experts in charity and social service, divided into more than fifty sections. It need hardly be said that political considerations, partisan in their nature, were carefully avoided by all the speakers, yet it should be noted that those who drew their philosophy from Catholic sources

found particular inspiration in those passages of the "Quadragesimo Anno" which outline the duty of the civil authority in such economic and social crises as that through which we are now passing. Indeed it can well be said that the norm and guide of the entire convention was found in the teachings of the great Pontiffs, Leo XIII and Pius XI.

The convention, therefore, once more stressed the value of the contribution which Catholic thinkers and Catholic workers can and must make to the common good. Not the smallest of the beneficial results which will follow this convention will be a better knowledge by all Catholics of what this contribution is. Within the last year the social teachings of the Church have received a publicity as remarkable as it was unexpected; yet it must be admitted that even now far too many Catholics do not even suspect that the Church has any teaching on such important subjects as labor unions, the minimum wage, strikes, unemployment insurance, hours of labor, and others now discussed in every part of the country. On another page of this Review, a steel worker tells how, when his labor group was asked just what the Church did teach on collective bargaining, he was sorrowfully obliged to admit that he did not know. Such gatherings as this National Conference, especially when reinforced by regional meetings and study clubs, directly help Catholics to know, and to use, and to give, what others, it is true, can also know, and must use, but which they alone can give. A real obligation rests upon our people, not only as Catholics, but as citizens, deeply interested in the public welfare, to inform themselves by study, and to do their utmost to recommend for common acceptance the saving social principles of the Catholic Church. The weight of that responsibility should be felt by every intelligent Catholic.

It is true that principles long advocated by Catholic scholars are now accepted by many to whom, only a few years ago, they were unknown, or if known, were rejected by them as "socialism" or "sentimentality." Yet with no desire to forbid others to prophesy in His name, it may be said that a Catholic principle or a Catholic practice under the treatment of one who lacks a Catholic background, is in unsafe hands. The living wage forms an instance in point. The man who urges legislation to secure it, on the ground that a living wage is a benefit to the community, might quite conceivably turn against it on the ground that under changed circumstances it would not inure to the common good. Catholics, on the other hand, base their plea on the principle that men have a right in justice to a living wage in return for their labor, and that to withhold this right is a violation of justice, always, and not infrequently, of charity as well. It would not be difficult to cite a dozen similar instances. When conviction is not rooted in principle, it is apt to be replaced in times of stress by compromises based upon mere expediency.

All our present evils can be traced, ultimately, to the godless philosophy by which the world and its governments, its schools, and its engines of influence, are controlled. Eliminate God from His heaven, and there remains no compelling reason why His image on earth should be reverenced. Virtue, particularly social virtue, based on a philosophy without God, has never served in a crisis. It cannot serve us in this crisis. The foundation of any valid social philosophy must be recognition of God, with love of God, and of all men for His sake. And that philosophy the Catholic Church alone teaches.

The One Remedy

MUCH midnight oil is burned, and thousands of scientists are busily engaged in the social laboratories of the nation. May God speed their work! We need all that they can give us. Yet at the end of it all, we find the only true solution in the words of Leo XIII, repeating the words of Him for whom Peter's Successor is Vicar. If the ills of society are to be healed, it can only be through a return to the principles of Jesus Christ.

Catholic scientists, too, are busy in the social laboratories. The old principles remain forever unchanged, but in this industrial age, when the minds of men in all classes are vexed and harried, they know that methods must be tested, and technique perfected, if our work in applying those principles is to be given its full effect. Hence between the Little Sister of the Poor, who goes about doing good wherever she can find or make an opportunity, and the research worker in our Catholic universities, there is a common cause. Both are laboring to the same end, and one is helped by the other. The research man may show the Little Sister how her zeal can produce even greater fruits. In her turn, she assuredly will teach him how to pray and how to live!

Catholic social science is a delusion and a fraud when it forgets life's fundamental principle of justice for all and

of charity for all. Happily, under the guidance of our Hierarchy, whose eyes are upon Rome and its hills from which comes salvation, the Church's great works of charity, and her institutes for the scientific study of social phenomena, are parts of one harmonious whole. While we envy the lot of those who, like our Lord, go down to the poor and relieve them, some cannot walk with Him among His people, but must remain to search and to test in their libraries and laboratories. But in their work all minister to Him.

Federal School Plans

IN his radio address on October 7, Dr. George Johnson, of the Catholic University, once more warned us of the danger in the belief that "our future educational destiny lies in the hands of the Federal Government." Since 1920, proponents of Federal subsidies for the local schools have formally disavowed Federal control of these schools; before that period, they were not so cautious. Even today it happens, now and then, that an unwary champion of the Federal cause accidentally discloses his desire for complete Federal control.

In this era of centralization, the danger of the enactment by Congress of a bill which will mean the beginning of Federal control is very great. While the President has recorded his opposition to any system which means mandatory annual subsidies for the schools, he has also expressed his conviction that during the present depression the Federal Government must "aid" the schools. What form this aid shall take, has not been specified, but grants totaling about \$30,000,000 have already been made by various bureaus and commissions at Washington.

It is difficult to discover any clause in the Constitution which authorizes a grant, even in the form of a loan premising, too, the certainty that the loan will be repaid. In the Minnesota case, Chief Justice Hughes stated that while an emergency could not possibly create a power in government, it might clearly disclose the existence of a power unsuspected. But he would indeed be a liberal constructionist who would contend that the alleged shortage of school funds in certain localities discloses in the Federal Constitution a power which properly enables the Federal Government to replenish them. In point of fact, this economic crisis will probably help many schools, grown dull and fat by a diet of expensive educational kickshaws, by forcing them to subsist on meager but substantial food.

Emergency or no emergency, the Federal Government possesses no greater right under the Constitution to appropriate money for the support of schools in Pea Vine Center, Ark., than it has to appropriate money for the support of the jail in that interesting community. It may be well to recall the fact that unless the Federal Government has the right under the Constitution, it has no right whatever. Despite certain appearances to the contrary, arising chiefly from the uneducated zeal of underlings in the Federal service, the Constitution is still the supreme law of the land.

At the same time that the Federal Government contemplates subsidizing the public schools, some municipalities are planning to tax property wholly devoted to the support of our parish schools. While a case can be made to justify taxation of property held by a church, but not used for religious purposes, only stupidity would tax such property when the income is used entirely for an activity which the State would otherwise be obliged to support. In one city, it is proposed to tax a small apartment house, the income of which is devoted to the support of the parish school. The tax would be about \$4,500, but should the pastor close this school, to care for the 1,000 pupils in a public school the city would pay about \$110,000.

This hot zeal to discover new sources of public revenue is not wholly dictated by devotion to the common good. More probably it is a new version of the Oregon plan to destroy the Catholic school. If they can accomplish their purpose, its supporters will not count the cost to the public. Bigotry never does.

The Spanish Purge

THE Socialist revolution in Spain, as this goes to press, seems to have run its course. In spite of the bloodshed so needlessly caused, it is probably the best thing that could have happened for the young Spanish Republic. It has now become abundantly clear to the world that the Socialists were never really republicans, still less democrats. They did help to set up the Republic, but certainly looked on their handiwork with contempt, or at the best as a means to a proletarian dictatorship, which would merely have meant a dictatorship manned by a few unclassed intellectuals. For world consumption, they gave loud-sounding praises to the forms of self-government, but when, at the last elections, these democratic institutions went against them and they were overwhelmingly repudiated by a vast majority of Spaniards, they showed their true colors. They never really intended that the people should rule; they intended that they should rule, and by force if necessary. By taking up arms against the Spanish people, they lost the last shred of popularity they may once have enjoyed.

Thus Spain, after this last violent purge, seems at last to have found itself. The Republic has withstood a monarchist revolt, and it has crushed by popular support an attack from the left. More than ever it becomes clear that the Popular Action party, led by that valiant young Catholic, Jose Maria Gil Robles, really represents the temper of the Spanish people. It is republican, it is democratic, it is Spanish, it is Catholic. And an article in this issue shows how Catholic youth is rallying to the cause. The arrogant Masonic and subversive clique that misgoverned Spain for two years is now definitely discredited and maybe the real Spain may be suffered to enjoy a period of peace and reconstruction.

One other point is worth making. Our daily press has shown itself throughout completely misinformed and misguided. Even in news dispatches their sympathies with

the revolutionary Socialists were only too apparent; and yet with a similar group here at home they would be violently hostile; and probably unfair also. The story of the Chicago *Daily News* correspondent in Spain who was advised by the American consul to confine himself to news gathering and not indulge in amateur politics is a parable with a deep meaning. His story is revealing. His apartment was often visited by leading Socialists, and the Government accused him of using Socialist sources exclusively for his information. His story could be duplicated in every country of Europe. The United Press particularly distinguishes itself for its open sympathies with every movement which verges to radicalism, and its foreign dispatches and comments from home writers are almost always marked by unjournalistic editorializing.

Communists at Scottsboro

A CASE that has grown notorious flared up last week, and Scottsboro again appeared in the headlines, when two men, said to be New York lawyers, were arrested on the charge of attempting to bribe a witness for the State. One of these men is, or was until recently, connected with the legal firm which is retained by a Communist organization, the International Labor Defense. On learning of the arrests, Samuel Leibowitz, who has appeared for the Negro defendants without fee, announced that he would be obliged to withdraw from the case, should the Communists continue to interfere with it.

It is difficult to see what other course is left to Mr. Leibowitz. He is willing to donate his valuable services, but it would be futile to continue in face of the tactics adopted by the Communistic associations. Although it can hardly be supposed that these associations did not know that they were gravely imperiling the lives of these Negroes, they have hampered every move made for the defense by Mr. Leibowitz. If in the end, these men are hanged, the fault will lie at the doors of propagandists who have elected methods which, if financially profitable to themselves, have opened the door to the gravest injustice.

When we speak of injustice, we are not thinking of these defendants alone. What is also at stake is justice to Alabama. Whether these defendants are guilty or innocent, we do not know, although, as far as we have been able to get at the facts, the State does not seem to have enough evidence to justify the hanging of a cat. But we have no doubt, especially since the last decision of the Supreme Court of the United States, that the defendants have never had a fair trial. Let the Communists continue their shamelessly selfish and dishonest tactics, and they will make it certain that the defendants will never have one.

An appeal from the most recent death sentence—so many have been passed that we have lost the count—is now pending in the Supreme Court at Washington. It is not to be supposed that this tribunal will be swayed by prejudice or ignorance, and on that score we have no fear. But if the Court remands the case for a new trial, this

same sad farce will begin again. Meanwhile the men remain in jail. Should the appeal fail, they will go to the scaffold, and the Communists will have another victory.

Well-meaning people who welcomed the aid of the Communists chiefly on the ground that no other group seemed disposed to help these ignorant, poverty-stricken Negroes, have probably learned that it is a dangerous business to sup with the devil. Probably, too, they now realize that the one purpose of the Communists is to interfere with the due process of law whenever this is possible—and safe—and that the last thing they welcome is impartial justice. Mr. Leibowitz, as he again takes up the defense, finds what he has most to fear is not the evidence which the State can present, but the propaganda brought to Alabama by the Communists.

Note and Comment

Catholic Governor of The Philippines

THE first anniversary of Governor General Frank Murphy of the Philippine Islands passed with that official off on an inspection tour of one of the southern islands. But he did not forget the occasion, and remembered it in an unusual way for an official. He had the day observed in a way to give especial satisfaction to the people of this Possession, who are ninety-per-cent Catholic. He had a Te Deum sung in the parish church of the town where he happened to be. Thus he gave but another proof of his faith and confidence in Divine Providence, which is the real governing Authority of the universe. When he reached the Islands he announced a program of fiscal integrity in government and a New Deal in social justice. His long devotion to the ideals of the "Rerum Novarum" and "Quadragesimo Anno" is known to those who have heard him speak in New York and elsewhere, and of course to his own city of Detroit, of which he was a shining example as mayor. Social-welfare circles, in which he has always been prominent, will not be surprised to hear that his incumbency has been especially marked by emphasis on social welfare, and community and welfare settlements have sprung up under his hand, with a special regard for health and other forms of social betterment. He is a practical Catholic and maintains in his official residence a chapel where Mass is said. It is true that our press has not been filled with accounts of his doings, as has been the case with former incumbents; but then, perhaps, he lacks a press agent.

National Conference Of Catholic Charities

ONE of the best indices to the growth of Catholic solidarity in the United States is the fine, orderly progress of the National Conference of Catholic Charities. Last year a high-water mark was reached in the presence at the annual conference of both the Apostolic Delegate, His Excellency, Archbishop Cicognani, and the President of the United States. This year a large number of the

Archbishops and Bishops of the country gathered in Cincinnati to preside over discussions which included character, prevention of crime, probation and parole of prisoners, better care of children, homes for the poor, problems of the family, child health, and the knottier implications of collective bargaining under the NRA. One of the most interesting suggestions made at the conference was that of Virgil W. Cazel, assistant in the division of subsistence homesteads of the Department of the Interior, urging the decentralization of industry. Every great city has its residue of unemployed and the municipal authorities are exhausting the gamut of taxation in order to provide for the thousands upon the relief rolls. Unless some system superior to that of the dole can be devised, utter demoralization is the fate of the young people who are brought up on or just below the level of subsistence. Contact with the soil, intelligent labor in the raising of crops and cattle are needed to restore to the idle their hope in the bounty of creation and their opportunity to support themselves by their own efforts. In Great Britain the Catholic Land League is working out a definite, concrete experiment in homesteading. It may be that the National Conference of Catholic Charities, in connection with the Rural Life Conference, can begin active work in the same sphere.

American Foreign Missionaries

THE celebration of Mission Sunday on October 21 has given the National Bureau of the Propagation of the Faith the occasion of computing the numbers of Americans in the foreign missions, and thus allowing us to estimate to what extent the extensive campaigns of recent years have borne fruit. The results are extremely encouraging. There are now 1,533 Americans in foreign mission fields. There are 845 men (priests, Brothers, and scholastics) in Asia, Africa, Oceania, and the Americas, and 688 Sisters in the same lands. Nearly all of our Religious Orders have mission fields, and some of the more numerous contributions of American missionaries are: Jesuits: 261; Maryknoll Sisters: 178; Maryknoll Fathers and Brothers: 158; Franciscan Sisters (Syracuse): 74; Marianists, Fathers: 4; Brothers: 66; Redemptorists: 61; Franciscans: 42; Franciscan Sisters (Allegany, N. Y.): 41; Holy Ghost: 40; Vincentians: 39; Passionists: 34; Divine Word: 34; Holy Cross: 33. This is the other side, and the more important, of the great missionary drive that has characterized Catholic life in this country since the War. Our families have given generously of their money for the support of the missions; they have given even more generously of their sons and daughters. It can no longer be said of us that we possess none of the "mission spirit," for more and more of our boys and girls are longing to enter the Religious life with the dominant purpose of devoting their being to converting the heathen. It is true that the proportion of our missionaries to the total Religious membership in this country has not yet reached the proportion obtaining in Europe, for Catholic teaching in our colleges and schools

remains the principal work of our Religious; but the vast amount of heroic devotion and self-sacrifice evidenced in these figures is one of the surest signs of the soundness of our youth and of the religious future of our own land.

**Moley vs.
Upton Sinclair**

AFTER Upton Sinclair's highly publicized visit to the White House one was left with the impression that the operation of the California EPIC plan would be the spearhead of the Administration's attack on the depression. Of course, this was implied rather than expressed. Now Prof. Raymond Moley, former member of President Roosevelt's "brain trust," delivers the most scathing attack on Sinclair's policy that has been heard outside of the Golden State itself. According to the editor of *Today* the EPIC plan is inconsistent with the "essential policies of the New Deal." Unfortunately, in appraising the "scrambled hodge-podge of proposals, some sound and some absurd," Dr. Moley fails to make clear what features of the EPIC plan are really constructive and which ones are unworthy of trial. To employ the jobless in factories and farms that have failed as a result of the depression might be helpful, provided the products thus thrown on the market would not compete with the goods manufactured in going and solvent concerns. How the issuance of scrip instead of money could be anything more than a temporary expedient as it has been for a number of help-one-another colonies is also difficult to comprehend. More important than Sinclair's economic schemes are his views on fundamental questions of ethics and religion. His apologists are now trying to persuade the voters that his anti-religion literature was written purely with an eye to profit and did not represent his reasoned convictions. If so, the candidate for California's Governorship has done an amazing *volte-face* in this sphere as he did in changing his program to meet the exigencies of a catch-as-catch-can political scramble.

**Architecture
And Obesity**

HOW should fat women dress? Is there any magic by which ladies of notable tonnage may be made to appear sylph-like in a world which likes "The Thin Man" and laughs at matronly bulges? Can avoiduposis be disguised, or the heftiness of the hefty dowager be camouflaged so that she will look like a Slim Princess? To answer these cruel and critical questions a Jersey dress manufacturer did a daring thing last week. He brought together a group of skyscraper architects and asked them to apply the principles of their art (doubtless he meant their knowledge of such things as displacement, stresses, surface area, and so forth) to the cognate problems of Madame's get-up. The architects issued a statement. Remembering, doubtless, the flat, striated appearance of Manhattan's McGraw-Hill Building, they warned corpulent ladies against donning anything in horizontal stripes. With the towering grace of the *Daily News* Building in mind, they stressed the need of vertical lines for women-who-pant. There were other bits of advice which this

observer, being neither a Hood nor a Schiaparelli, is not qualified to pass upon. However, he can set down several of the remarks uttered by the skyscraper lads on that occasion. E. J. Kahn, one of the World's Fair architects, spoke wittily of the depression, observing that it had thinned down our recent buildings but had "left our stout ladies as lasting monuments." H. S. Churchill, of New York, was crueler still. "The best thing to do with fat women," he remarked, "is to streamline them. If that does not cure them, prohibit them." Thus this appalled Review learns for the first time that the question of vertical and horizontal is a burning issue not entirely confined to the A. F. of L. Convention. It also doffs its cap to the publicity man of L. Bamberger & Co., who in the best press stunt of the month got several columns of free advertising for his store into the pages of all the metropolitan journals.

**The Sisters
Kaplan Again**

SOME weeks ago we commented on a Palestine firm which was sending to the United States Christmas and Easter cards decorated with flowers "grown on Mount Calvary." Our note attracted the attention of a member of our diplomatic service in Europe, who had formerly been attached in Jerusalem. He informs us that this firm, which calls itself "The Sisters Kaplan," and which is in reality run by a man named Cohen, has for many years given a lot of concern to our authorities. He also advises us to warn our readers. It seems that prosecution of the firm on the charge of misusing the mails cannot be pushed, since such practices are not contrary to the laws in Palestine. Hence he considers that it will shortly be flooding the mails again, as it has in the past, broadcasting its cards to everyone, "from the President down." It seems at first that the sympathies of recipients of the cards were traded upon, on the ground that orphans made their living in this way by gathering the flowers and pasting them on cards. Evidently the American consulate in Jerusalem has had its troubles: there were no orphans involved, and "everybody who has visited Jerusalem," says our correspondent drily, "knows that there are as many flowers growing on Calvary as there are on Broadway and Forty-second Street, the entire mount being occupied by churches and religious institutions."

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Catholic Youth in Spain

JAMES A. MAGNER

THE Catholic Youth Movement is one of the most reassuring evidences of Catholic resurgence in Spain today. Begun as a part of the Catholic program of defense against the advance of Socialistic thought and action, the organization of youth represents a farsighted vision in the Catholic leaders of Spain and a sound program of future development for the Church in the Republican régime. The movement has taken a two-fold direction. The political organization is known as the Youths of Popular Action. The religious group, as a branch of Catholic Action, is called simply the Catholic Youth.

The Youths of Popular Action, or the JAP, as the organization is generally called, was first organized by Gil Robles as part of the Popular Action political movement and is affiliated with the CEDA (Spanish Confederation of Autonomous Conservatives). This group has assumed national proportions, and through the formation of political thought and party alliances has become a political force to be reckoned with. Perhaps the most remarkable demonstration of strength presented by the JAP was given on April 22, 1934, when more than 40,000 youths from all Provinces of Spain united at the Escorial and pledged their absolute confidence in the leadership of Gil Robles.

Replying to this testimonial at the time, Robles declared:

I should wish this Spanish sentiment to be exalted into a frenzy. I do not fear that in Spain the national movement arises from violent sources. I do not believe that, as in other nations, our national sentiment seeks to revive pagan Rome or to create a morbid exaltation of the qualities of the race. We are going to find our spirit religious and theological, the spirit which is within ourselves and which forms the interior of our nationality. The more Catholic we are, the more Spanish. The more Spanish we are, the more Catholic and believers.

The Catholic character of the patriotism engendered by this organization is strongly evident in the nineteen points enunciated at El Escorial as comprising its ideals. These have been stated as:

1. Spanish spirit; to think about Spain; to work for Spain; to die for Spain.
2. Discipline. The leaders are not mistaken.
3. Youth; faith; fearlessness; readiness; youthful spirit in the new political policy.
4. Annulment of sectarian, socializing, and anti-Spanish legislation.
5. The Christian family against modern paganism.
6. Vigor of the race. Pre-military education. Abolition of the quota military system.
7. Liberty of education. Children do not belong to the State.
8. Love of one's region, the basis of love for Spain.
9. Specialization; more preparation and less talk.
10. Our revolution is social justice, neither egoistic capitalism nor destructive Marxism.
11. More landowners and more just distribution of wealth.
12. War against decadent foppishness and professional vagrancy. Recognition for all activity.

13. Anti-parliamentarianism. Anti-dictatorship. The people must incorporate itself in the government in an organic and hierarchical manner, not by a degenerate democracy.

14. Reconstruction of Spain. War against class war. Economics at the service of the nation.

15. Spain, strong, respected in the world.

16. Reason first. Reason and force against violence.

17. Prestige of authority. Strong executive power. Prevent rather than suppress.

18. Before the martyrs to our ideal a "Present!" and "Onward!"

19. Before all, Spain; and above all, God.

It is interesting to note the various influences that appear in this program. The spirit of youth, of discipline, of contempt for "señoritoism," of unquestioning adherence to the leaders, and of vigor of the race, bears unmistakable traces of the Fascist appeal of both Germany and Italy. Robles, however, is not a Fascist, if by Fascism is understood a dictatorship or a single party system, and his groups are not to be confused with the ardent youth who follow the Fascist, Primo de Rivera, Jr. Just what is meant by anti-parliamentarianism and the organic incorporation of the people in the government is not entirely clear, even to the party itself. Inasmuch as Robles has inspired himself on the Papal Encyclicals, however, it may be supposed that he pictures a series of corporative entities or guilds for the amicable settlement of industrial problems, as outlined in the "Quadragesimo Anno" of Pope Pius XI. In other declarations Robles has announced himself in favor of a second Chamber in which industrial units would have an official representation. He does not stand for the abolition of the party system, as such, although in Spain this system has given rise to more than twenty political groups.

The JAP is far more than a political auxiliary. It represents a genuine cultural force in the formation of the Spanish youth along the lines of Catholic thought, establishing libraries, directing the attention of young men to the vital problems of the nation, and instructing them in the art of personal expression and social influence. Thus at the Congress held in Burgos in June, the questions discussed were agricultural problems, municipal studies, oral propaganda, civic mobilization, and the press.

In the National Assembly held at Salamanca it was decided to hold a series of regional assemblies, embracing all the sections of Spain, from August 5 to November 18 of this year. The purpose of these meetings is to exalt the program of the nineteen points, to render homage to the youths of the Acción Popular who were killed by Socialist and Communist agitators, and to stimulate the Spanish spirit of the youth through contact with the sanctuaries of the nation. An important historic center has been selected for each assembly, including Alto de Mula, San Juan de la Peña, Covadonga, the monastery of Osera, Javier, Guadalupe, and Medina del Campo. The historic and traditional note running through these as-

semblies has played an extremely important part in shaping the morale of the organization and giving strength to its aims.

The Acción Popular has continually insisted that the Socialistic and sectarian, anti-Catholic measures enacted during the early days of the Republic, and still advanced by the Lefts as the basis of Spain's progress, are in reality anti-Spanish, contrary to the Spanish nature and genius, a repudiation of Spain's past, and therefore unpatriotic. The appeal to patriotism has been one of the strongest forces in shaping the spirit of the JAP.

Side by side with the youths of Popular Action, but quite distinct from it both in organization and purpose, is the JAC or Youths of Catholic Action. While many of the JAP are members of the JAC, the latter is religious in purpose and does not engage in political action. On the occasion of blessing the new machines of *El Debate*, at the beginning of the year, the Papal Nuncio made it clear that "Catholic Action is not political and can never be in politics." In the reorganized constitution of Catholic Action in Spain, published in March of this year, it is stated that the group "must maintain itself independent of political parties, not only because they are entirely foreign to Catholic Action, but also to avoid their vicissitudes and to keep from the danger of being dragged along by them."

The JAC, as part of the official organization of Catholic Action, is divided into unmarried Catholic Young Men and Catholic Young Women, between the approximate ages of sixteen and thirty. It stands side by side with the other two branches, of adult men and women. As such it shares the same principles and aims as the general movement, namely, "The participation of the laity in the apostolate of the hierarchy." Its final purpose is "the spread of the kingdom of Christ," and its immediate aim is "the formation of consciences." Catholic Action in Spain is organized along diocesan bases, with parochial, diocesan, and archdiocesan boards, and a central board under the presidency of Señor Angel Herrera. The Counselor General is the Bishop of Oviedo, Juan Bautista Luis Perez. There is a special secretariate for social-economic works. All other Catholic associations of piety, beneficence, or culture, such as the Society of St. Vincent de Paul, the Fathers of Families, the Friends of Education, and the Marian and Antonian Sodalities, are affiliated with the general body.

Remarkable progress throughout Spain has been made in organizing new units of the Catholic Youth under parochial and diocesan leadership. The aim of the movement is to unite the Catholic youth of the nation, not only for the purpose of religious demonstrations and acts of faith, but also to promote their Catholic cultural formation. In Toledo, for example, more than twenty parochial centers of the JAC have united to form a diocesan unit, both for spiritual exercises and for the study of social problems on the basis of the Papal Encyclicals. Regional assemblies have been held in various parts of Spain with great success, as in Cordoba, Jaen, Seville, and Jerez de la Frontera. In July, more than 2,000 youths attended

the inauguration of a new center at Santander. This province has 100 centers of Catholic Young Men, and more than 5,000 members. Study clubs have been organized in connection with these groups, dealing particularly with dogma, morality, the spiritual life, education, matrimony, the formation of character, and sociology. At the regional assembly held in Orense in July, 5,000 Catholic delegates representing 122 parish centers with 98 study clubs met to discuss the aims of Catholic Action. In addressing the group, Señor Herrera announced that in 1937 a national pilgrimage to the shrine of Santiago de Compostela will be held, in which the Catholic Youth will take an important part. More than 100,000 are expected to represent the organization on that occasion. The official organ of the movement, published at Madrid, is *La Flecha* (The Arrow), now in its third year.

Equally active with the organization of young men is that of the Catholic Young Women. This has been established in thirty-three provinces of Spain, under the presidency of Señorita Maria de Madariaga. Organized by Señorita Madariaga, at the request of Cardinal Reig, on the orders of Pope Pius XI, as part of Catholic Action, the group now has more than 46,000 members, more than half of whom are working girls. About 8,000 members live in Madrid. There are 2,000 members in the Diocesan Union of Pamplona, whose activities extend to parochial life, in the teaching of catechism, instructing workers in the Sunday schools, organizing study clubs, and distributing food.

The central Council of the Catholic Young Women has organized also an intensive course to prepare directors of night schools. Its purpose is to give a solid catechetical and professional formation to young women, particularly along the lines of organizing parochial study clubs. In addition to these courses specially organized to spread the idea of Catholic Action in its broader phases, other advantages have been offered to the Catholic youth of both sexes in connection with the Catholic Social Weeks, now placed on a permanent basis, and by the Catholic Social House in connection with the Worker's Social Institute. One of the most important developments along these lines has been the establishment of a Catholic summer school at Santander, under the patronage of the National Board of Catholic Action.

The ultimate success of the Catholic Youth movement in the re-conquest of Spain for the Faith depends in large part upon its practical appeal to the laboring element of the country. However successful Catholic Action has been in arousing the enthusiasm and loyalty of Catholic youth for the Church, the fact remains that the Spanish working youth, particularly in the industrial centers, are still largely under the influence of Socialist ideas of the most radical type.

The associations of Socialist and Communist youths are numerous. They have their own press agitating social reform along Marxist lines, with the fervor of a crusade. In many instances the Government has been obliged to prohibit their meetings and demonstrations. Practically all the political groups have their auxiliaries of youth, and

while these are primarily political in character, nevertheless they represent a definite philosophy of life often in contempt of and in direct opposition to Catholic ideals.

The Catholic Youth movement, therefore, while admirably inaugurated, cannot rest content with its present

achievements. The work of regeneration, along the lines of religious faith as well as political action, has only begun. The preliminary work has been to prepare leaders in Christian thought and to teach them methods of social organization. It remains to permeate the masses.

New Communist Campaign among American Women

G. M. GODDEN

AMERICAN women delegates have taken an active part in a Communist Congress just concluded in Paris, a Congress which is described as "The First Great International Rally of Women." The official organ of the Communist International, published in Moscow, claims that "never before have the spokesmen (sic) of millions of women gathered together"; and announces that "from this Congress, which embraces the whole globe, a powerful movement will emanate which will draw women into an invincible united front" (International Press Correspondence, August 17, 1934). The Congress was summoned under the alluring slogan, "Against War and Fascism."

Under the lure of this slogan America sent across the Atlantic no less than thirty-nine women delegates, to attend a Congress created in order to draw women of "the whole globe" into the Communist united front. Three of the American delegates were elected to the Congress Presidium; and one of these, Comrade Bloor, was welcomed with "stormy applause." Another American member of the Presidium was a Negro woman comrade also claimed to represent 8,000 share croppers in Alabama. The Congress opened with "scenes of great enthusiasm"; and with the singing of the "Internationale," that battle song of Communism which deliberately affronts God in its declaration, "No Saviour from on high deliver." On the second day of the Congress, the American leader brought greetings from both North and South America; and "promised to carry back the enthusiasm of the World Congress." All delegates are to return "to their places of work in town and country, where they will devote themselves to the practical application of the Congress decisions."

Clearly, a new wave of propaganda, directed by American women Communists, but carried out chiefly, as an analysis of this Congress shows, by non-Communists, is about to be launched both in the United States and in South America. It is a camouflaged campaign launched under the cover of a bogus anti-war and an anti-Fascist drive; and it is the skilful camouflage of this Congress and of the campaign it inaugurates which makes it necessary for all Catholic women to be put in possession of the facts.

The British Labor party has already exposed the real origin of the new campaign in that brilliant pamphlet

which should be in the hands of all American and British Catholics, "The Communist Solar System." Under cover of a pretended attack upon war, the Communist organizers are attracting great numbers of men and women of good will; not excluding, as they declare, Catholics who have no accurate knowledge of what the Communist slogan of "anti-war" means to its inventors. It is a slogan which was launched at a Communist "anti-war" Congress, so-called, held in Amsterdam in 1932. At this Congress the French Communist leader defined the tactics to be employed: "You ask for our tactics. These are our tactics. Transforming imperialist war into civil war." This announcement was printed in block type, so that there should be no mistake as to its authenticity.

The whole weight of Communist propaganda, at the time of this Congress, and again at a London Conference, was directed to prepare the minds of workers for civil war, to be fomented in the event of any country, except the Soviet Union, becoming involved in war with any foreign Power. And as this idea of civil war is spread, so there is spread with it the propaganda of the defense of the Soviet Union, as the Workers' "Fatherland." At the same time Soviet Russia is piling up her own Communist armaments, and is constructing an immensely powerful Communist air force. It is obvious that the tactics of this bogus "anti-war" campaign are really the tactics of that "disintegration behind the front" which is so essential a method of modern warfare.

The incredulous will ask: "What is the motive?" The reply to that question is that, from the first consolidation of power by Lenin onwards, the atheist Soviet Union has never ceased to aim at world revolution as the preliminary step to the erection of subsidiary atheist Soviet "republics," throughout the world.

Last autumn, Paris was the scene of a huge "anti-war" (that is, pro-civil war) Congress of Youth; a Congress which definitely confirmed the Amsterdam tactics of creating civil war. Over \$10,000 were collected in America for the expenses of the American delegation to this Youth "Anti-War" (bogus) Congress; a delegation which the promoters desired should concentrate especially on young American workers of the textile, coal, metal, automotive, and rail industries. America has had some experience of this year in the textile industrial strife. This summer it has been the turn of the women. And

the identity of the tactics of 1933 and 1934 was made perfectly clear to those who could read between the lines by the resolution adopted by the English women's delegation at their public meeting, preparatory to the Paris gathering, and subsequently widely distributed as a circular: "We pledge ourselves to fight against war and Fascism by . . . preparing all the workers, men and women for decisive action against war and for the general strike. . . ."

A general strike, is of course, the first step to street fighting, barricades, and civil war.

The 1,200 women delegates at the Paris Congress included 39 delegates from America, 650 delegates from France, 40 delegates from Germany, 53 delegates from Italy, 46 delegates from Holland, and delegates from Belgium, Spain, Scandinavia, the Saar, Poland, Canada, Australia, Japan, China, the U. S. S. R., and the smaller European States. University women, peasants, teachers, civil servants, shopkeepers, and working women, met in the Palais de la Mutualité; and the official account claims that "Socialist, pacifist, Christian, and liberal women were present." We learn that "representatives of the delegations of Great Britain, France, Germany, and the U. S. A. mounted the platform amid the stormy applause of the Congress, and pledged themselves to fight with all their might" for the defense of the atheist "State of the Workers and Peasants"; a pledge highly satisfactory to the Soviet Government, but hardly in place in a congress against war. It is a pledge, however, perfectly in place in a Congress which selected as its leaders, living and dead, such outstanding Communists as Clara Zetkin, Rosa Luxemburg, Ernest Thaelmann, Hertha Stuerman, Karl Liebknecht, Camilla Doverra (a member of the Central Committee of the Communist party of Italy), and other well-known figures.

The long panegyric on the Soviet Union, delivered by Comrade Helena Stassova, "revolutionary champion of the international proletariat," was received with "storms of protracted applause which developed into the singing of revolutionary songs"—the songs of civil war. The notorious Henri Barbusse made a special appeal to "pacifist Christian and social-democratic women to line up"; and we are told that a Christian Socialist working woman, Comrade Salmon of the French delegation, took part in the discussions. The American delegate, Comrade Mrs. Burnett, brought "greetings from thousands of American workers"; and claimed that "20,000 proletarians" had been on strike recently. Another American delegate, Comrade Ida Kuntz, from Detroit, acclaimed the part American women were now taking "in great industrial strikes." Finally, the resolutions adopted included a whole-hearted support of the Soviet Union; and "all the immediate demands of the toiling women in the political and economic spheres"; in other words, the setting up of social conditions similar to those so glowingly described by the Soviet delegate, by means of the general strike developing into civil war. The 1,200 women then separated for their own countries, there to "devote themselves to the practical application of the Congress deci-

sions, shoulder to shoulder with the toilers of all tendencies."

The universal appeal of a supposed crusade against war has been chosen with the utmost skill for the ground of this new world-wide endeavor on the part of International Communism, to entice the workers and intelligentsia of all nations into a Communist-directed "united front," which is to be composed of men and women not only of all parties but even, as this Paris Congress resolution indicates, "of all tendencies." Is there any wonder that Catholic women, with little or no knowledge of the tactics of the Communist International, are entrapped? Is there any wonder that, for the danger zone of the Saar, where such propaganda has fertile soil, a British Communist leader can claim that the "united front" is already being built up by "Saar Communists, Socialists, pacifists, and even Catholics"; and that this movement *has captured thirty per cent of the women of the Saar.* (English *Daily Worker*, August 7, 1934; the italics are mine.) Is not the British Labor party abundantly justified, by this Congress, in its judgment, published in the "Communist Solar System," that: "The anti-war movement is the latest production of the 'united front tacticians'"—that is, of the Moscow-inspired promoters of the general strike and of civil war.

The Paris Women's Congress was, we read, moved to tears by the speech of a child delegate who quoted his father's cry, "Long live the World Revolution," adding "now we have a Red united front, and soon we shall have a victorious Revolution." Out of the mouth of this child the unveiled truth emerged, a truth so carefully camouflaged by the promoters of the so-called "united front action against war." It is the *Red united front* that is being created in all countries under the direction of the most effective propagandists that the world has ever known. The Communist workers of Paris showed themselves during the Congress to be perfectly aware of the truth. An English Communist leader describes how "young workers on the streets, recognizing us as delegates, would greet us with upraised closed fists (the international Communist salute), and the slogan 'Red Front.' The Spanish delegate was as frank as were these workers of Paris. This delegate concluded a speech of "forceful revolutionary clarity" with a declaration of the "determination of the Spanish Workers to turn imperialist war into civil war, and to establish the rule of the workers and peasants."

Not quite a year ago the "Communist International" announced from Moscow in the pages of its official bulletin, the "International Press Correspondence," that: "our chief task is to increase anti-war propaganda." That task, if we replace the spurious "to increase anti-war propaganda" by the genuine "to increase civil-war-mindedness" will now be vigorously carried forward among the women of at least twenty-three countries, in both hemispheres. We are informed, officially, that the spirit of this new forward movement was expressed in the call sent to the women delegates in Paris from Moscow to "fight for the proletarian world revolution."

Catholic women can judge whether or not that is a call for peace. The pages of *l'Humanité* devote a special column to this call to action received from Moscow: *nous vous appelons à participer à un puissant front révolutionnaire*. The appeal from Moscow, we are told, was echoed in many languages, and the Women's Congress was filled with "*l'air de combat*."

The great architect of revolution by violence, Lenin, was quite frank about the kind of revolution contemplated by Communists, who it must be remembered are now in control of one-sixth of the world, and of almost unlimited natural resources. "What kind of revolution is that without shooting?" Lenin cried, in anger with a colleague who wished to inaugurate the Workers' Republic by abolishing capital punishment.

And, again, the creator of the Soviet Union warned his hearers that "the dictatorship of the proletariat is a relentless struggle waged with bloodshed . . . war a hundred times more difficult, more long drawn-out, more complicated than the most blood-thirsty war which could be possible between nations."

The recent "Anti-War" Women's Congress in Paris inaugurates a campaign among the women of America and of Europe for the most difficult, long-drawn-out, and bloodthirsty of wars, Leninist civil war.

Catholic Action in a University

H. A. FROMMELT

CAN the engineering profession be of service to the missions as the nursing and medical professions, for example, are proving themselves? Or must it continue in the present milieu to be applauded solely for its ability "to make two dollars grow where only one grew before," the significant norm of a materialistic age? In time technically trained engineers, specially dedicating their services directly to the missions, may lift from weary missionary shoulders the irritating burden of providing and caring for the "physical plant" that even the farthest outposts demand in some humble and primitive form. Thus the primary work of garnering souls for Christ may continue with greater spiritual efficiency.

Marquette University engineering students are showing the way to the formation of such a corps by providing, for the time being, what might be referred to as absentee service. Preliminary plans and estimates are prepared for a contemplated building, limited necessarily by the long-distance interchange of information. If plans are already in hand, costs will be checked by a wholly unprejudiced source; a check on and certification of existing plans will be provided; a program of maintenance and repair will be formulated; and specifications for heating, lighting, water, and sewerage (to mention but a few of the more common types of equipment) will be prepared. Any care and attention that the lands, buildings, or equipment may need can be called to the attention of these young consultants who are eager to be active in behalf of their Father's business.

The files of the Marquette Engineering Mission Ser-

vice, covering a period of almost four years, from which the following excerpts have been gleaned, contain an eloquent retort to the all too facile and gratuitous assumption that college students are neither serious nor religious minded. The fact is that if given an opportunity and the proper leadership, they will express a piety and zeal that is evidenced not only in a frequent approach to the Sacraments but in works of supererogation as well.

Father Brocard, whose picturesque address is Savu Savu East, Fiji Islands, via San Francisco or Vancouver, wrote:

I am enclosing two photographs: one of a Fiji hut, and one of an interior of the hut. . . . I want to cover the roofs of these huts with corrugated iron roofing in order to preserve them longer. Also I want to keep the Fiji grass roof because of the coolness it gives to the hut during the day and of the heat it holds during the night.

He was sent a simple plan calling for a bamboo frame on which the corrugated iron covering could be tied in place. The carefully considered plans were prepared by the engineering students, who hope that the business of saving souls for Christ is expedited under civilization's corrugated steel.

A faithful navigator of souls threading his way in and out of the Friendly Islands, when the intermittent winds blow out of the southwest, wanted the specifications of an internal-combustion engine to drive his yawl through even a Conrad calm to the whitening harvest. Gasoline or distillate? Repairs or replaceable parts? Native mechanics or Yankee ingenuity? With these questions answered, the students, whose zeal for souls may be less heroic but none the less humbly proffered, help speed this *Alter Christus* on his romantic quest for souls.

The great white ants of some South American hinterland are delaying the "unhurrying chase." "Can you tell me how to build in this country to prevent those pests from destroying in a short time what my poor natives so faithfully construct for me?" Yes, and in the reciprocal relationship established with the Source of Grace, perhaps the good Padre to the south of us has helped with the accumulation of goods that neither will rust nor can be consumed.

Another priest writes:

I am enclosing a sketch of a small church, but a clerical friend of mine advises against putting much confidence in it since I am entirely unacquainted with re-enforced concrete. . . . I thank Providence and turn to you, my dear Sirs, and appealing to your competency, I ask:

1. Whether this plan of a church can be realized?
2. If it can be realized, I am asking for a very detailed plan, in which everything from the foundation to the cross of the tower shall be specified in smallest detail. I desire that the dimensions remain unchanged. . . . To obtain some economies, I ask that it be specifically stated where one can use re-enforced concrete as a substitute for a wall of stone and mortar, and that it be indicated how to obtain the largest possible accommodations, and with the least tools to make the arch? How much cement and how much iron would be needed? I thank you for the present for the impressive service which your competence will render me.

(It might be added at this point that this business English is merely an unedited translation from the French

for which, as a sample of Catholic Action at least, a modern-language student must be given credit.)

Then he adds revealingly: "Though up to the present time I have only ninety pounds sterling with which to buy eighty-five barrels of cement, I hope to be able to commence this church next year."

When Father Frameris Odderimus, S.M., whose address is C. M. Naidiri Kadavu, Fiji Islands, added a request, "kindly remember me in your prayers," to his closing salutation, some engineering students blasted the traditional reputation of their profession for being hard-boiled with a tremulous request for mission-service work, "so that we can offer up something worthwhile as penance during this Lenten period."

But the work of bringing the gospel of salvation to many of our own people here in the States is as important in the economy of God as those in the distant islands of the Pacific, in India, Africa or China. The Marquette Mission Service has been extended in a humble way through the good graces and cooperation of the Catholic Church Extension Society, to some of our own people in the West and Southwest; to a struggling outpost in Texas; to the erection of a chapel in northern Wisconsin for which complete plans were furnished; to the Indian missions of the West; to the designing of an altar for home-mission purposes, a project that is still "on the board," and for which Geoffrey Webb's "The Liturgical Altar" has not only supplied necessary information to the young designers but which has given an impetus to the much-needed liturgical renaissance in a

small sector at least; and, finally, to the preparation of elaborate plans and maps based on an actual survey of a large piece of property in this country in the possession of one of the most active and efficient of the Church's modern missionary armies.

This mission service, which is provided by the students of the College of Engineering, Marquette University, is supervised by faculty members and is, therefore, reliable, professional, and trustworthy. It is a phase of Catholic Action sponsored by the Marquette Sodality under the supervision of the Reverend Director. Characteristic of the spirit that inspires this work is the spontaneous "Important Notation" that closes an announcement sent broadcast by the engineering students to the missions throughout the world:

This service to the Catholic missions, both home and foreign, is *gratis*. This is a Catholic service, by Catholic students and professors, inspired by zeal for the valiant efforts of the far-flung army of laborers in the mission fields of Christ's Church. The only recompense hoped for is God's grace and the prayers of the missionaries.

No doubt expectations at times have been left cruelly unfulfilled, and yet in every instance the service (purchased at the cost of postage) in some small measure, at least, made the task in hand a little lighter, a bit easier in the solving. Translate a small fraction of increase of engineering efficiency into spiritual fruits and the modest efforts of this band of zealous engineering students is justified. For was it not St. Ignatius of Loyola who remarked that a life was eminently successful if it were instrumental in preventing but one mortal sin?

Sociology

Collective Bargaining—and Steel

A STEEL WORKER

THE "company union" budded forth in The Big Plant early last year, just after we learned that NIRA contained a section 7a. (The Big Plant, you must know, is an important subsidiary of Big Steel.) It budded and bloomed with incredible speed when you consider that it professed to be the freely chosen collective-bargaining vehicle of several thousand employees who had, until then, only the faintest notion of unionism and no proper conception at all of collective bargaining. (If you know Big Steel at all you know that liaison in matters that pertain to "union" purging, between The Big Plant, its affiliates, and its customers, is and always has been excellent.)

One might pardonably suppose that a proper union—made up as it must be in this case, of men who were, almost without exception, quite untainted by "outside" union connections—would require months in missionary work and building. But did our "company union" eventuate thus? Let us see.

Our first intimation that there was anything toward in employee organization was the receipt of a tiny booklet, a

dozen pages or so, distributed by the management. It set forth the "constitution" of our "employee-representation plan," and with its phrasing and publication we "represented" employees had just nothing to do. In immediate and rapid succession we learned, via special notices and bulletins, that we had devised the plan, that our "chosen" candidates for "employee representative" in the several plant departments would, in a day or so, be ballotted into office; after which momentous event we should begin to enjoy all the privileges conferred upon industrial employees by the famous section 7a of the National Industrial Recovery Act.

While these "beneficent" events were unfolding, the writer was in charge of a handful of men in a service department of The Big Plant. He's still employed in that capacity. This is how it was managed.

Being neither wholly ignorant of the principles of collective bargaining nor willing to further a fraud, he decided to ignore these hasty preparations to back-fire the menace of Federated Labor. Ah, but he was not to get off so easily. Although he did contrive to pass up the

"voting" on contestants in the run-off, he was brought to book when the selected "candidates" were up for ballot. Phone calls, three of them, polite, through firm to peremptory, first "suggested," then "warned" him and his men to appear at the plant "polls" and vote. Oh, no attempt was made to influence our vote for a particular candidate; there was no need of that, you see, for all candidates were of one stripe. But the management was definitely determined that *all* employes should be listed as *voting*. Some took the thing as a joke. Others, the more thoughtful, were sheepish and shamefaced as they sidled up to "vote." Many were the conjectures about managerial insistence on *all* voting; but practically none sensed that we were supposed to be expressing a preference for the "company union" as against the national union affiliated with the Federation of Labor. So, we docilely "voted."

Soon came press accounts of an impending strike in the mining towns of The Big Plant's coal-producing affiliate. "Company union" versus U. M. W. was the issue there; and we experienced a slight shock to learn, also through the medium of the daily press, that we were solidly "for" the "company union." Of course we knew that "the Company" had not spent money on setting up its "union" for the mere fun of the thing. Nevertheless, many of us held to the thought that when the time came, and we saw fit to do so, we were free to join a union of our own choice. But "the Company" had other plans for us. And it might be recorded that in promoting these plans "the Company" behaved about as stupidly as could well be imagined. For instance, it was incessantly dinned in on us that we were now members of the "company union," participants by *choice* in the "employe-representation plan" (it was being called that commonly now). Our flattered "representatives" (their group picture and their names now adorned the bulletin boards) met at stated intervals to "confer" with the management. And what farces those conferences were! One of the men whose duty it was to receive all complaints for the management chucklingly confided to this writer that he had never in his life waded through as much unrelieved "hooey" in a given time as surged upon him in this period.

Then the so-called "left-wing" strikers descended upon us—and this was opera bouffé indeed. It was carefully timed to reach us just when the heads of the U. M. W. were in Washington, striving to convince the Administration of the justice of their cause. It was led by a fallen-away Catholic who had become first an anti-Catholic and then a Communist. (You may be sure he soft-pedaled his Communist proclivities while the "strike" was in progress. Indeed, many thought him to be an earnest Catholic!) But, mark well: long before any breath of a "left-wing" march on it was heard, The Big Plant was receiving and unloading carloads of mattresses! Finally, when the "strike" marchers did trickle into view the sight that met their eyes must have warmed the heart of their soapboxing leader. Some plant entrances were guarded by sandbag breastworks, boxcars lay athwart others, plant "police," armed with pistols and tear-gas guns, were stationed at all; and flood

lights atop high points commanding approaches blazed at night. Of course, these stage properties were duly recorded by the motion-picture and press camera men.

About strike pickets? Well, the riffraff of this mill town, both men and women, many of whom had never so much as set foot in the plant, were to be found at all hours of the day and night, clustered in knots about the entrances, cursing and filthily jibing at passers-by. Aye, it was a fine junket! And not the least remarkable feature of it was the free flow of "mooney" among the "pickets." The alleged diggers from the mines of The Big Plant's coal-producing affiliate, the avowed "left-wing" members of the U. M. W., loudly disclaimed connection with any other labor group. But despite the fact that the U. M. W. had declared their "strike" to be unauthorized, with no granted funds, these ragamuffins certainly dispensed plenty of liquor. That free liquor flow is more or less a mystery to many to this day.

Now, just why should unauthorized coal strikers hit upon a long trek from their homes to demonstrate before The Big Plant? This may help to explain it.

Just before the "strike" curtain rose, a steel-union lodge was inaugurated in The Big Plant's town. It was poorly officered but its membership increased rapidly, and with the advent of the coalfield motley a number of the members decided to "stay out" with the coal men. From nowhere leaders seemed to spring up urging them on to the step. But, when the teapot tempest had subsided these rights were very anxious to "get back in." Now observe what happened—and how.

As has been the custom in both Steel and Coal over the years, this strike was used by The Big Plant to purge itself of some undesirable hands, the elderly, the slow, the discontented. An excellent espionage system enabled the management to keep in close touch with the enrolment list of the local lodge of the Federation of Labor affiliate. Of course, the no-good element who "walked out" were definitely "out"; the "outside" union could have them. But there were numbers in the walkout who were still acceptable enough as hands. And did they all get back? By no means. You have to have some horrible examples, you know. Those who had been *led* to join in the abortive strike, who came to plead day after day to the employment office for their jobs, these were monotonously put off on one pretext or another; and the few of them who were finally allowed to come in to work came in as laborers. (Their former jobs were given to youngsters fresh from school.)

But those who were known to have influenced others to strike, who had more or less boldly worked up the walkout from the plant, they had no difficulty in getting their old jobs back. In some instances they were *sent for*! Is this strange? Not at all. Rather it is perfectly sound industrial strategy. For, first, these quondam leaders among the malcontents are thus definitely placed under obligation to The Big Plant; and second, what better device could be hit upon for spreading bitter dissension in the ranks of those who might cast sheep's eyes at the Federation of Labor union? Ha! dirty work, they would

(and did) say; those fellows are simply double-crossers. So, the final score goes to The Big Plant, and the "company union" wins the day. Thus it is seen that the strike can be very useful to industry. Shrewdly engineered, it not only serves to purge the employed ranks of the (industrially) superannuated, but also it strengthens the "company union" by confusing the issue among its opponents.

Now, just how does The Big Plant view this thing, the "company union," it has brought into being? Some light may be shed on the question by an incident precipitated by the original Wagner bill. This bill, specifically outlawing the "company-union" travesty on collective bargaining, caused grave concern to the management of The Big Plant. So much so that, after they had intensely concentrated on how best to meet the problem it presented those mighty minds evolved the brilliant scheme of deluging employes with literature inveighing against the bill. There came pamphlets from the American Iron and Steel Institute (The Big Plant's own collective-bargaining vehicle) marked "for immediate release." Other bulletins appeared from the National Association of Manufacturers. All of them enlarged upon the frightful consequences that might be expected if the Wagner Bill became law—and if the "company union" thus passed out of the picture. The literature was even silly enough to extol the no-dues feature of the "company-union" set-up in the frantic effort to defeat the Wagner Bill. Of course, it requires a sort of super-stupidity to miss the point here: that what costs you nothing is worth exactly what it costs—nothing. Some few did miss it, but the majority of the employes of The Big Plant "got it." They grew more thoughtful and secretive. Then a prize "boner" was "pulled" by the management.

After the pamphlet shower, the soil was thought to be ready, so the management launched a formal protest against the bill, and perfunctorily submitted copies to the "employe representatives" who were supposed to have their several "electorates" meekly sign on the dotted line. But, with the passage of the months, a subtle change had come over the men. The "representatives" met to consider the protest—and unanimously voted to have nothing to do with it! Was the management non-plussed? By no means. It calmly submitted the protest to the several plant departments for the men's signatures *over the "representatives'" heads*; attention: the superintendent. In short, it simply ignored the recalcitrant "representatives." Ah yes, but the men were fairly awake by this time; they did not sign, and the protest was hurriedly withdrawn before nightfall of the day it issued. This incident is given only to illustrate the complete insincerity of the management in its insistence that the "company union" satisfies the provisions of section 7a of NIRA.

It should be perfectly clear that the so-called "company union" can never function as a vehicle for collective bargaining within the meaning of "Quadragesimo Anno." Moreover, it was never intended to do so by its devisers. How do I know this? Perhaps another incident will show.

Lately one of our "employe representatives" had a bright and face-saving idea. He had been one of the most credulous of the "fall guys" chosen for his fish-flesh-nor-good-red-herring job; but he and his mates had come to sense their anomalous position, and to smart under it; so when his scheme came to him he fairly bubbled over with it. He could scarcely wait for the next "joint meeting" between the management and the "representatives" to give it to a breathless world. Well, the meeting came in due course and our bright lad laid his scheme before it. It was nothing more nor less than to open negotiations with "employe representatives" of all plants affiliated with The Big Plant in Big Steel—to form a Corporation Union! After that had been accomplished, he visioned a Steel Industry Union. All to spring from our "company union." Splendid, wasn't it?

How was his proposition received by the management? I'll give you just one guess. Yes, there was a heavy though momentary silence (I learned this from another "representative"), then the official spokesman for the management cleared his throat and opined that our bright lad's proposition was "scarcely feasible." He went on to explain at length that "the Company" had no fund to cover the necessary correspondence and organization cost, etc. . . . and anyhow, such expansion of the "employe-representation plan" had never been contemplated by the management, etc., etc. . . . Sad to relate, no one present had gumption enough to remind the official spokesman that operation costs were apparently not overstrained to contribute regularly to Big Steel's participation in the American Iron and Steel Institute; and also, that no employe had ever been consulted about the formation of that Institute. In fact, the only result of this famous "joint meeting" has been the metamorphosis of an enthusiastic "company unionist" into a determined Federation unionist.

To us in The Big Plant one fact stands out starkly: that the sole purpose of the "company union" is to defeat collective bargaining. All evidence supports this conclusion; no evidence is extant to refute it. Where the men now seem to accept such a "union" it is safe to say that they merely suffer it because they lack confidence in the directorate of the Federation of Labor's accredited affiliate. (The officers of the local lodge in The Big Plant's town were all of small caliber; some were even notorious.) But, given a strong "outside" union the "company union" in Steel would vanish like mist before the noonday sun. Such, I am convinced, is the present temper among steel employes.

Finally, it should be emphasized that the steel industry *does not* believe in collective bargaining as interpreted in our philosophy. It will never more than endure it—and then only under coercion. But it is not accurate to say that this attitude springs from greed alone. It has other and strong roots in arrogant pride as well. The moving spirit in the steel industry is still an unchastened "rugged individualism" with all that the term connotes. The thought is still: "my plant, my men, to do with as I please." Steel is determined to "bargain" *selectively* with

its employes—and about matters of trivial and merely local import, you may be sure. It does not dream of bargaining with them as equals. That is why the "company union" is a travesty.

Now, what's to be done about it? Much. The Catholic League for Social Justice presents a program whereby something of prime importance can be done about it. It's a beautifully simple program, and, sincerely practised, is powerful to the *n*th degree. Since our problem is one of changing men's hearts, we are obviously powerless in the matter if lacking the aid of The Searcher of all hearts. All our writing, our exhorting, our scheming is idle while we continue to ignore the only efficacious means we have in the premises: prayer and sacrifice. We cannot give light in darkness, but we *can* storm Heaven that the Giver of Light lend us His all-powerful aid in our extremity. And that it *is* our extremity none conversant with the present economic battle will deny. To our everlasting shame it must be recorded that when the time came to put into common practice our Catholic social teaching, we didn't know what it was! Ah, but there's still time to save the day; we can still make the world respect Catholic ethics—but only if we are still Catholic enough for the task.

Education

Teeing Off in Latin

JOHN WILTBYE

WHO once could speak Latin with verve, speed, and unblushing effrontery, am now dumb in the presence of a properly taught Latin-school boy. If it so happens, and it frequently does, that he has been taught according to the modern mode which assumes that Latin is literally an unspeakable language, I allow myself to submerge him with a supercilious look, and a few apt quotations from the back of the Latin Grammar.

The last place in which I used Latin as the medium of a long and pleasant conversation was Jugoslavia, in the year 1922. I am fairly sure it was Jugoslavia, but as my map had been published by Freytag and Berndt, (Wien: Schottenfeldgasse, 62) in 1914, I cannot be certain. I was traveling from Vienna to Trieste, when the train stopped suddenly on what looked like a plain in Kansas. The polyglot conductor informed us that a sympathetic strike of the railway workers was about to begin, but when he added that it would not last much more than an hour, with the other *voyageurs* I stepped out of the coach for a breath of air. On my return to my compartment I found in it a gentleman whom I took to be a priest, but he was not; he was merely wearing a David Belasco collar. As I later learned from his passport, he was a professor of law in a university the name of which I could not then read, and cannot now recall. But the point I would make is that after a glance at my venerable visage, he addressed me in Latin.

This was an occasion to be nonchalant, and light a cigarette. But I remembered that I had once scraped up

enough French to quarrel with a Parisian cabby, and had discussed politics in Italy with an Italian, in the only language common to both of us, which was broken German. Like the gentleman pursued by an enraged bull, most of us elderly persons can clear a ten-foot linguistic wall when we must. It had been some years since I had carried on a conversation in Latin, but as darkness fell on Jugoslavia, I was emboldened now and then even to interrupt my companion, and I felt proud of my old school. No doubt my language was Priscian, more than a bit scratched, but it served.

But such opportunities are rare, and the practice they give is soon forgotten. When I address anyone in Latin, my auditor's first reaction is, generally, a puzzled or a startled look. As I warm to my theme, using gestures, I am not infrequently rewarded by observing that in my auditor's eye, the light of intelligence is once more beaming—feeble, perhaps, but surely. For example:

One night last winter, I encountered a famous French Jesuit, Père Paul Doncoeur, who wished to know where he could find the Rev. John LaFarge, of the same Society. His query was put in French, but my French broke under the strain, for it was midnight, and I had barely survived a hard day. In any case, I defy anyone (not another Mezzofanti) to describe the ubication of Father La Farge in an alien tongue, and on the spur of the moment; it is a task not lightly to be undertaken. A stroke of genius put my answer in Latin.

The good Father LaFarge, I suggested, was probably taking his well-earned rest at that hour, or he was on an errand of mercy, as the case might be, or, perchance, was rapt in ecstasy in his cell. In all probability, then, he would not be at home to callers before the following morning. In the meantime, I would be delighted to show Père Doncoeur to a room, and as the night was *very* cold, he would be pleased to know that the guest room boasted (*jactitabat*) an electric stove and a number of blankets. I was about to say *gaudebat* but that verb, besides its need of an ablative case, hardly expressed the pride of place of that guest room. At mention of the blankets, Père Doncoeur, who had been regarding me with much the same look that a careful dentist bestows upon a difficult tooth, stepped forward. It was plain that my speech had registered. I can admit that my performance rates some discount, since Père Doncoeur is a very intelligent man, yet my Latin had relieved me. I was not obliged to stand under the midnight skies, dumb as a graven image.

No, Latin is not a dead language. My own narrow experiences have taught me that. The tincture of Latin that is mine has enabled me to talk in New York with a Chinaman from Pekin, and in Paris with a native of Madagascar. The Caesars are dust, but their language flushes with life. So far removed is it from death, that, according to the linguists, it is today one of the most commonly spoken tongues.

Unfortunately, for a number of years it was taught in this country as a dead language. Few, even of those who taught it, could speak it. They might be able to tell you what the scholiasts had written about Vergil or Horace

(isn't the eighth of December next year the nineteenth centennial of his birth?) and they dug up roots like a Provençal pig in search of a truffle, but to save their lives, they could not have asked for the butter in Latin. Some years ago, on his election to membership in a classical society, a friend of mine addressed his new colleagues in an eloquent Latin speech. Trained in an old Jesuit school, this was no task for him, but a delight. Yet his hearers marvelled, for their addresses had been brief statements read haltingly, although some of them held chairs in universities. To them my friend's easy periods recalled the days of the later Renaissance when all the learned world habitually spoke and wrote the language of Tully.

I am told that many American schools are now teaching Latin as a living language. Probably that is why, even in this materialistic day, the enrolment in the Latin courses is steadily growing. One way of teaching a boy to hate any language and its literature is to compel him to dissect it, as a medical student dissects a cadaver. Let him know that real people once discussed horse racing, and politics, and the rising cost of living, and joked, and gossiped, and swore in Latin. Then induce him to do the same (omitting the swearing and most of the gossip) and you will have a man who, as the snows whiten his hair, will turn with pleasure to his Cicero, his Horace, and his Vergil. I know, because I had teachers who made us—I was going to say—who led us to do just these things.

To return to my tee. There is an excellent article "Golf in Latin," in the *Classical Bulletin* (October, 1934) published by the Loyola University Press, Chicago, and edited by my old friend, James A. Kleist, S.J., Ph.D., of St. Louis University. The author of this paper is the Rev. William J. Weis, S.J., of Campion College, Prairie du Chien, Wis., and he writes with a modern purpose. Following Cicero's dictum *imponenda sunt nova rebus novis nomina*, "new ideas call for a new vocabulary," Father Weis endeavors to show "how a regular golfer may . . . match his racy English with Latin racy of the soil."

I think Father Weis has succeeded admirably, although he has included none of the words (heard now and then, I am told, on the green) which are commonly represented by dashes and asterisks. What is the Latin for "caddie," "fore," "to foozle," "to sclaff," "to stymie"? It is not necessary for Father Weis to appeal to *Societas Latina*, a journal founded in Germany by eminent Latinists, whose editors boldly render "to lynch" by *lynchare*. He keeps close to the genius of the language, it seems to me, in finding and, when necessary, in forming his technical terms. I do not propose to quote any of them, for this paper is merely a wile to induce you to send for a copy of the *Classical Bulletin*, or, better, to mail a dollar for a year's subscription.

But I cannot resist one citation.

Aviculam (better, *aviarium*) *jacere* (like *volturium jacere*.) Variant: *putum attingere uno ictu infra par.*

That is how Cicero might have expressed "to make a birdie."

With Scrip and Staff

ONE of the problems of an Editor who has a Pilgrim for a regular contributor is that the Pilgrim is not always within reach when you want him. He may be pilgrimaging, and out of touch with humdrum realities. But an Anchoret is—I was going to say, anchored—at any rate, cloistered; and you can collar him at will. So he was duly—corralled, anyway; and under sweet duress produced the following. [Ed. AMERICA]

SEVERAL months have happily elapsed since the Anchoret last landed, for a week or two, in the Pilgrim's chair—and was rapidly ejected. Two minutes alone were necessary for the eviction, without benefit of law. Then, this week, the Pilgrim hypnotized the Anchoret by the dulcet music of his words, lured him into the chair, and there left him. The Pilgrim disappeared for a journeyful jaunt; the Anchoret awoke from his trance with a command on him to write "With Scrip and Staff." He is in the chair; it is not even a rocking chair that gets you places; it is but a swivel chair that takes you around in circles. "Nothing is more annoying," avers the *Manchester Guardian*, in a recent editorial note, "than to arrive at an unexpected destination. Something, one feels, has gone wrong, but it is difficult to remember where." To be back once more in the unoiled, creaking, Pilgrim's chair is an unexpected destination.

The plight of the Anchoret and the plight of the parachutist, sadly described in the editorial note, are not equal sides of a parallelogram. And yet, the Anchoret has been scratched by ravening critics while he sat in the Pilgrim's chair; he scratched first, so he has no complaint. But the poor parachutist was innocent. According to the *Manchester Guardian*, the parachutist "sprang light-heartedly from an aeroplane over Surrey." His expected destination was a flying field—need it be explained that the field was not flying, nothing of that sort, at all. Next to the stationary (this is English humor, so each advance must be properly explained, lest one laugh prematurely) flying field was, of all ridiculous things, the Chessington Zoo. The parachutist was first mortified when he felt himself wafted toward the Zoo, for he pitied the public awaiting him in the field where flying ships land. His mortification changed quickly to apprehension, and finally to acute alarm, as the Zoo rose to greet him and he dangled down toward the cages. "Was it to be the bear's pit or the seals' pool? Or only the mockery of the penguins?" asked the *Manchester Guardian*, which loves every Englishman except a Tory. The winds decided it; they wafted him gently, and chose "as his final bourne the lions' cage." Weep not yet; he did not die. A part of him, not specified, was hooked by a sharp point of the high fence about the lions. He was left dangling, "securely entangled, neither in heaven nor (fortunately) on earth." Wherfrom, the reader will understand the feelings also of the Anchoret.

IT is joy, sheer joy, to listen to a Dominican boldly expressing a complaint which a Jesuit has long wished to pronounce. It makes a son of St. Ignatius happy to have a white-robed son of St. Dominic as his shield. Gerald Vann, of the Order of Preachers, in the *Month*, for October, heads a short article with the title, "Unreasonable Services!" He finds no excuse for the usual hymns sung in our Churches, and for our vernacular prayers. As for the English hymns: "With very few exceptions we have no hymns that are not nerveless in wording and sickly in music." As for the prayers:

The English prayers cry for attention. They are translated, perhaps, from Italian; the translator, with a doubtless laudable desire to adhere to the original, translates word for word, expression for expression. The result is necessarily disastrous. . . . To put the natural rhetoric and volubility of Italian into exactly corresponding phrases of cold English is inevitably to be ridiculous.

Father Vann is specific. He indicates precisely what he means by analyzing a prayer which "is by no means the one most in need of reformation."

It is the same prayer which the Anchoret was forced to read last week at Benediction. The Mother Abbess, for the benefit of whose charges the Benediction was given, handed the Anchoret the prayer-book from which he was to read, with the remark: "I heartily dislike that prayer to St. Joseph." So did the Anchoret, when he read it, though he loves St. Joseph with a deep and abiding love. So does Father Vann find fault with it, and uses it as a sad example of the faulty expression in the vernacular prayers. The prayer, as Father Vann notes, is the one said during October to St. Joseph, and begins: "To thee, O Blessed Joseph, we fly in our tribulation," etc. Why "O," asks Father Vann. Do we "fly" or do we "flee"? And is "tribulation" authentically the state in which we are, or are we in "sorrow," or in "trouble" or something like? He continues his examination of the prayer, which is nineteen lines long, and reduces it to six. "If we cut out unnecessary synonyms and repetitions, and confine ourselves to expressing all the ideas contained in the prayer, we find that at the most we have five or six phrases," Father Vann declares. He would suggest this:

Blessed Joseph, we have asked Our Lady for her help in our troubles; now we ask thee too, by thy love for her and for Jesus her Son and by thy careful guarding of them, to guard us whom Our Lord redeemed with His Blood, and to lead us by thy example and help to live and die in holiness and be happy forever in heaven.

The bombast is gone, the insincere rhetoric, the distracting verbosity, the feigned emotion. The heart speaks simply, naturally. The Anchoret would beg for one more simplification. He wants to be so near and friendly to St. Joseph that he will not be expected to address him as "thou" and "thee." The Anchoret wants to say to St. Joseph: "We ask you, too."

ON his return the Pilgrim finds the above, from the Anchoret, to whom he is eternally grateful for rescuing him from the enraged outcries of his public, if not from the unkind cuts of his Editor. He is quite well, thank you, his absence having been more in the nature of a retreat than of a pilgrimage.

THE PILGRIM.

Literature

Another Aid to Writers

WARD CLARKE

[*Letter from Author to Editor: "I am really ingenuous enough to think that the proposal contained in the enclosed manuscript is worthwhile, and innocent enough to regard it as workable and practical."*]

UNDoubtedly the conceit most easily aroused in anyone's breast is the thought that he is a writer, at least, potentially, and just below the surface. For everyone feels that there are thoughts and happenings which he alone has had locked up within his heart, and which need only to be brought forth in order to startle a totally unsuspecting world. Fortunately or unfortunately, the general run of writing which rushes forth from the groaning presses of our land, is not of sufficiently high caliber to discourage this almost universal belief of the average reader. Furthermore, when we behold the innumerable advertisements calculated to fan the secret literary spark of each and every individual, it is easy to understand the incessant wheezing and grinding of our literary mill.

However, despite the feverish pushing of pens which has, perhaps, increased threefold in these troubled times when leisure and lack of money turn many of us to new pursuits, there is one great weakness of this national activity which nullifies most of our creative attempts. This failing is the lack of direction toward a goal.

A point similar to this was aptly illustrated in a certain classroom by one of our sorely abused college professors and has been used as an example in other lines. This professor, in the middle of a course in mechanics, was interrupted by the question, "What is the difference between speed and velocity?" The good professor paused a moment and then, with unerring aim, hurled an eraser at the head of his questioner, the while he answered blandly: "You must maintain a certain *direction* along with your speed in order to have velocity. You get the point, don't you?"

Now the parallel between writing and the rule about forces in motion is fairly true, and especially does it hold with respect to that writing which pretends to Catholic tone and interest. For, without a doubt, there is of late a great deal of speed in the output of Catholic would-be writers; but, unfortunately, there is very little direction. And by direction I mean not a quality of the work itself, but merely a conscious realization on the part of the author as to where he should send his efforts in order to have them published. In other words, it is my belief that a great many embryo Catholic writers, including myself, are dissipating their energy in all directions instead of steering it through certain definite channels which would ensure for it the consideration which they, rightly or wrongly, think that it deserves.

Let us take, for instance, a hypothetical author, who though possessed of literary ability, lacks the business acuteness which, more and more, is becoming such an

important essential of the writers' trade. Let us say that he is totally ignorant, for the most part, of the policies and needs of the various Catholic organs of the world. He sends a brilliant five-thousand-word treatise on the Reformation to the *Ave Maria*. Result—a rejection slip, that bridge of sighs. And how *Thought* would have seized upon it! He sends a four-thousand-word essay to the *Commonweal*, which returns it because of its length. He writes a leading article upon a subject of interest to women, and submits it to *Columbia*, the official organ of the Knights of Columbus, whence he receives it back with the regrets of the editor who recognizes its literary worth, but can find no place for it in his particular magazine. And so on, indefinitely.

Now it will be objected that no one is quite so foolish as the hypothetical author pictured above. And yet, I would not be too sure of that. Of course, the examples cited may seem far-fetched, but that is because only nationally known magazines were mentioned, and it is taken for granted that anyone, especially one interested in writing, would be aware of their editorial needs. But then, consider how many smaller and less-pretentious Catholic publications there are in this country, and then see whether or not the objection is still valid. I know how I, for one, was amazed when I discovered in a catalogue given away at the Catholic Exposition last winter that there were in this country several hundred Catholic dailies, weeklies, and monthlies of which I had never even heard. And I realized then, that it would take me months and months even to find out just what kind of material their editors would smile kindly upon.

Lest anyone ask what interest such comparatively unknown papers should hold for a person interested in writing, let me tell from memory two little bits of information which appear in a book written by Gallishaw, the noted teacher of fiction writing. One tells the tale of an obscure Methodist lady who makes a more than comfortable income by writing for Methodist journals which are even less known than most of our Catholic periodicals. The other relates the story of a man in the Midwest who has refused to run the risk of writing a Broadway play, because, by writing many minor bits for churches throughout the country, he makes more money than Broadway could hope to offer him for one big production.

And so we see that, even from the purely practical side of the question, there is something to be said for the opportunities offered by the humble, as well as the more lordly magazines of the religious variety. And even did they not hold out the promise of pecuniary remuneration, who can deny their help to the young writer who requires, more than anything else, the encouragement of seeing his handiwork in print, and needs, besides, to sharpen his teeth on easily chewed matter before tackling the strong beef which is the order of the day for his older and more experienced fellow-craftsmen?

But how are we to remedy this condition whereby we are losing so much young talent because of lack of information about places to which to direct it? I humbly

propose that we follow the lead of those great agencies which, though apparently ignorant of the existence of many Catholic papers, make it their business to be well informed on all the other various writing markets throughout the country. I suggest, further, that, instead of engaging in a purely profit-making venture such as theirs, we really try to do some good for those writers who are unacquainted with the openings presented by the Catholic organs of this land. By this I mean that a Catholic agency should be formed, an agency which will be honest enough to give trustworthy advice about marketing any work submitted to it, and which will not attempt to engage in any of the rackets of "typing, revising, and rewriting" which, of late, have caused many writers to look with suspicion upon the activities of the better-known writers' agencies.

And surely a city or country which can maintain a Catholic Poetry Society, a Catholic Book Club, a Spiritual Book-of-the-Month Club, and a Catholic Lecture League, along with various other organizations of interest to writers and readers, should be able to support just one more society which will undoubtedly succeed in helping all the others. For certainly, any assistance given to those lonely writers who labor in vain and then abandon their efforts in discouragement will sooner or later be repaid to those literary circles which are constantly demanding more and better authors.

The business mechanics of such a helpful association could easily be engineered by people such as have planned so many of the literary societies which now flourish, and the interest in their accomplishment would be a rapid and worthy payment for their services. Many experienced watchers of the writing markets would find in such an organization an outlet for their own knowledge, for which they could be paid under some kind of a legitimate commission plan. The Catholic magazines themselves, in view of the fact that they would be ultimately benefited, could arrange favorable rates by which the initial advertising of the agency could be printed.

Under this plan, Catholic writers would be sure of reliable information and fair charges untainted by the schemes and graft which infest most of the other writers' agencies of the country. Perhaps then, Catholic editors, at least, would no longer keep receiving articles which they could not use, and Catholic writers would not be so prone to give up the struggle because of misdirected manuscripts.

A Review of Current Books

Young Man of Manhattan

CITY EDITOR. By Stanley Walker. Frederick A. Stokes Company. \$3.00. Published October 11.

PERHAPS the most powerful force in the world today for influencing public opinion and public action is the newspaper. Any book which describes the workings of and the workers for the newspaper would be valuable for that reason alone, if for no other. Stanley Walker, City Editor of the New York *Herald*

Tribune, has written such a book. But its value lies not alone in its subject matter, but also in the way he has treated it. He writes of city editors, what their jobs are, and of the men—"hard, soft, and medium"—who have filled those jobs. (Incidentally, Alexander Woolcott in his foreword calls Mr. Walker "the most resourceful and stimulating newspaperman to fill that post on a New York daily since the late Charles Chapin was shipped off to Sing Sing for the murder of his elderly wife.") Mr. Walker describes the work done by sports reporters, copyreaders, ladies of the press (once known as sob sisters), camera men—all the varied jobs and job holders that make up a modern newspaper. Anecdotes and recollections embellish the tale.

"Fashions in news" occupy his attention; he discusses what newspapers are and should be. They "need to make their editorial pages even more informative" than they now are. "Are millions swayed when Mr. Hearst advises them in a signed editorial? Perhaps; what is more likely, they pay little attention to it." He suggests that "the stuff of history, and the materials of today, might be treated a bit more clearly and factually."

"Covering New York" heads another chapter. Mr. Walker describes the methods of news gathering in that great city which is "Rome, Paris, Jerusalem, Berlin, with traces of Dubuque at its dullest and Dodge City at its most uproarious." Routine news in New York's Manhattan and Bronx, by the way, is gathered for the New York papers by the New York City News Association, to which all the principal newspapers belong. Another organization is the Standard News Association, which covers territory adjacent to New York. A presentable paper, Mr. Walker believes, could be published by using only the reports from these associations.

He analyzes the tabloids, the life and death of papers, and the present New York newspapers. The *New York News*, a tabloid, for instance, is "much less razzle-dazzle, much more conservative, than it used to be." The *World-Telegram* is "alive in its news, but skimpy and shot through with dubious semi-crusades." The *Sun* "still deserves, most of the time, the slogan . . . 'if you see it in the *Sun* it's so.'" The *Post* has been changed from "what was a fairly good paper into one of the strangest ever seen in New York." The *Herald Tribune*: "its news, even its political news, is less biased than it once was. Its professional standing has grown rapidly. . . . It has faults, and touches of Tory choler now and then, but it is alive." The *New York Times* "remains consistently a great newspaper." The *American* "is not nearly so harum-scarum as it once was."

Mr. Walker devotes some space to the press agents, those "maestros with brasses and wood winds," who are paid to use their ability and ingenuity so that their clients will appear before the public in a favorable light. The hand of the publicity man, usually disguised, "may be found in perhaps one-third the news items in many issues of a New York newspaper." The author includes chapters on libel, newspaper style and "don'ts," the value of schools of journalism, the press under the NRA, and the controversy between press and radio, which are now cooperating under a temporary truce.

City Editor is a book for newspaper men and for all who read newspapers. It reveals how newspapers are published—and in an interesting and absorbing way.

FLOYD ANDERSON.

The Pursuit of Happiness

THE STORY OF AMERICAN DISSENT. By John M. Mecklin. Harcourt, Brace and Company. \$3.50. Published September 27.

THE sect is the typical form of dissent. It is personal, critical, and often mystical, profoundly opposed to dogma and authority as well as intolerant in its attitude toward further dissent. Making no claim to universality and lacking the cohesive bond of ecclesiastical organization, the sect by its very nature tends to

particularism and separatism. A church for the sect is not an external source of grace but a visible company of saints. It tends to encourage a lay Christianity as opposed to a hierarchy. The emphasis is not upon sacrament and worship but upon immediate religious and moral experiences. This explains why revivalism is the crude and costly sectarian method of renewing the group life. And, as the author points out, no other one factor contributed more to the triumph of the dissenting-revivalistic form of Protestantism in American life than the frontier. It provided a far-flung social setting congenial to the gospel of the disinherited. The Presbyterians in the Carolina Piedmont region, the Baptists and Methodists, who were beaten and banished in Virginia, buffeted and ridiculed in Virginia, carried their conscientious convictions beyond the Alleghanies, where they crystallized as great conservative church groups capable of imposing their collective will upon the nation in the matter of "prohibition, temperance, and public morals." The sects today, thanks to the discipline imposed upon them by the hand of the persecutor, are become rich and respectable and powerful. Thoroughly secularized, they give themselves over to the enjoyment of the flesh-pots of Egypt. In this way the wheel comes to full cycle in a religious movement cut off from the living Christ.

Mr. Mecklin is at his best in describing the contrast between the spirit of the established church in New England and in Virginia. The charter of the Bay colony gave to a small group, imbued with the ideals of John Calvin at Geneva, their opportunity to install a biblical theocracy in New England. On the other hand, the Englishmen who settled Virginia simply brought the Anglican Church with them as part of their traditional English heritage. In the loose organization of an agrarian-plantation society there was less insistence upon conformity than in the closely settled townships of Massachusetts and Connecticut. As Mr. Mecklin remarks, in Virginia the heretic was "more or less a nuisance; in the New England theocracies he was a son of Belial." Everyone ought to read Mr. Mecklin's paragraph on the inconsistencies of the Puritan conscience:

Paradox lies at the heart of New England culture, for it has produced the thrifty, calculating, and shrewdly realistic Yankee as well as the impossible medieval theologian and the heaven-storming reformer with his spiritual abandon and his moral ruthlessness. The Yankee shot or enslaved the Indians while Mather enthused over God's wisdom in founding the theocracy in the wilderness to rescue the savages from the devil; the Yankee, pursuing a charmingly realistic policy that would have aroused the admiration of Machiavelli, banished or beat or hanged Baptists and Quakers while election sermons thundered of the liberties of the colonists endangered by England; the Yankee insisted that dissenters pay the taxes to support the Establishment or go to jail, while an armed mob threw the tea overboard in the Boston harbor in protest against English taxation; Baptists were imprisoned for conscience's sake by indefatigable Yankee tax-collectors while the Massachusetts leaders, John and Samuel Adams, joined in the famous declaration of the inalienable rights of the Americans to be free; the Yankee quietly built up a fortune in the slave trade while Sumner, in turgid philippics in the Senate, pilloried the iniquities of the slavocracy; the Yankee shrewdly steered New England, and finally the nation, into a career of studied economic selfishness through the tariff while Emerson and the Concord school engaged in heavenly discourse on the brotherhood of man. The gap between precept and practice is of course always present in individuals as well as in communities. In the New England theocracies, it is merely accentuated by the contrast between the loftiness of the pretensions and the cool and calculating realism at the level of conduct.

The author has overlooked no phase of the development of religious toleration in the colonial period. Perhaps he devotes a disproportionate amount of space to such familiar episodes as the persecution of the Quakers, the banishment of Roger Williams and Ann Hutchinson, the decay of the Establishment in Virginia and the Great Awakening. In general, Mr. Mecklin is not as happy in narration as in critical analysis. His summary, the "Legacy of Dissent," compares favorably with his opening chapter

on the "Sociology of Dissent." He offers the following conclusion:

In spite of the famous achievements of the American nation in the realm of legal tolerance through the technical separation of church and state, it is still the most intolerant among all the civilized nations of the world. One has but to read the history of such movements as abolition, prohibition, Comstockery, anti-evolution, anti-Catholicism, and the struggle for academic freedom in church and state colleges to be amply convinced of this fact. This intolerance is spiritual rather than legal.

In short, American intolerance occurs in that nebulous realm which the law cannot reach, where thought and conduct are shaped by beliefs, loyalties, intangible stereotypes in religion, morals, and the like. Mr. Mecklin adds that the laissez-faire individualism of business finds its counterpart in the narrow individualism of sectarian piety. The Protestant churches, in his eyes, present the "tragic spectacle of great organizations with wealth and numbers and responsibilities but without great living traditions, without any real insight into modern life and no great consuming enthusiasms." If this be true, it would appear that dissent is not a way of life but only another ante-chamber of spiritual death.

JOSEPH FRANCIS THORNING.

A Fiery Physician

BENJAMIN RUSH: PHYSICIAN AND CITIZEN. By Nathan G. Goodman. University of Pennsylvania Press. \$4.00. Published September 14.

THROUGH an unaccountable chance a chilly atmosphere clouds the career and character of Benjamin Rush, whose fame has faded into the realms of the half-forgotten during the century since his death. In medicine he was the Weir Mitchell and the Osler of his day; in politics, something of a Bishop Cannon and a Dr. Wirt. Mr. Goodman has produced a strong and invigorating biography, the first ever written, of this physician and citizen whose work for his profession and his country never slackened while either needed his enthusiasm or abilities. His pathetic lack of humor hurried him into one harassing experience after another without dispelling an assured appreciation of his own importance. He was a super-egotist with a vivid, sweeping personality.

Rush's general learning, acquired at the College of New Jersey (now Princeton), with professional knowledge obtained at the College of Philadelphia (now the University of Pennsylvania), was supplemented by five years' apprentice experience in the office of a Philadelphia physician. To complete his preparation for a medical degree he studied two years at the University of Edinburgh.

In 1769, he returned to his colonial home. In London he had seen Garrick at the theater, met Joshua Reynolds, dined and talked with Goldsmith and Samuel Johnson. Letters from Benjamin Franklin provided introduction to doctors, artists, and literary figures in Paris. "The two years' stay in Scotland," remarks Mr. Goodman, "had profoundly influenced his character and future conduct. Contact with the leaders of medical thought threw within his reach fresh and new ideas on medicine, politics, education, and social questions." He was never tormented by any annoying uncertainty about his ideas.

The chapter "Rebel and Patriot" describes in delightful detail the success of a medical practice that did not interfere with the doctor's ceaseless activities for the advancement of the theory of total independence for the colonies. He seems to have known familiarly everyone of importance. He inoculated Patrick Henry against smallpox. Washington dined at his home. John Adams became and remained his closest political friend. Articles and letters published over pseudonyms carried his energetic convictions to a large public eager for clear ideas expressive of the rights of the colonies. He had the gratification of inspiring Thomas Paine to write and publish the pamphlet *Common Sense*.

Seven months after his marriage to Julia Stockton, Rush signed the Declaration of Independence. When war broke out, he fought

with the troops at Trenton and Princeton. The appointment as Physician General of the Middle Department gave him scope for his medical skill. Irritated by what he considered the indifference of those above him, Rush raged in a series of signed letters to John Adams, Patrick Henry, Washington, and others, against "the inefficiency and incompetence" in military hospitals and in the Medical Departments of the entire army. Conditions were deplorable. There is no doubt about that. But in Rush's communications there appears the noxious, meddlesome spirit of the professional reformer.

Rush's most spectacular fame as a physician came out of his work during the yellow-fever epidemics in Philadelphia from 1793 to 1803. His influence as a teacher of medicine extended from Massachusetts to Georgia. He founded the first free dispensary in America; he wrote the first book on mental diseases; he organized the College of Physicians. His articles on preventive medicine with his ideas on diet, exercise, and sanitation are surprisingly modern in even minute details. The first temperance society and the first anti-slavery organization were his work. It is pleasant to discover his interest in the early Catholic parish schools of Philadelphia. He founded Dickinson College. The finest side of his character was not known to his contemporaries. To the unfortunate, the needy, the underdog, he extended constant aid.

In the selection and the disposition of his material for this unusual biography Mr. Goodman is an artist. The publishers have done their part in a manner equally artistic. DANIEL S. RANKIN.

The Vanished Arcadia

GOLDEN YEARS ON THE PARAGUAY. By George O'Neill, S.J. Burns, Oates, and Washbourne. 5/-.

SINCE the Jesuit Reductions are perhaps the only golden light amidst the shadows in the history of that vast region once known as Paraguay, very appropriate is the title selected by the author. Of special interest to the modern reader, however, is that the Reductions were a practical realization of a Christian socialism. The Padres prudently adapted themselves to the capabilities and usages of the irresponsible and shiftless Guarani and reared on Catholic principles that monument which has ever since been the object of praise or of bitter criticism.

Their efforts to secure for the Indians the right to life, liberty, and the pursuit of happiness, temporal and eternal, exposed them to a triple opposition and a twofold calumny. For, besides the innate suspicion and hostility of the surrounding tribes which time and again undid the labors of the Fathers, they were forced to encounter the Portuguese from São Paulo who raided their missions and carried off the Indians into slavery, and lastly to withstand the animosity of the Spanish colonists who, despite the laws of the humane but distant Council of Indies, bitterly resented the Fathers depriving them of their "beasts of burden."

The calumnies brought against the Padres may be reduced to two: lust for gold and lust for power. The gold-fevered imaginations of the colonists saw in the missions El Dorados and Potosí. Consequently they regarded the policy of exclusion as a pretext of the wily Jesuits to keep for themselves the wealth of the Reductions. Long trains bearing the pooled *yerba mate* of the Indians to market, where the barter was conducted under the vigilant eye of a Padre lest the simple Indians be mulcted by unscrupulous traders, gave rise to intentional or unintentional reports of immense Jesuit wealth.

The charge of imperial ambition, incarnated in the legendary Emperor Nicolas, arose from the means adopted by the Jesuits after bitter experience to defend their charges from pagan savages and the worse than savage Portuguese Mamelukes. The Indian militia, trained and equipped for the defense of the Reductions, was promptly misconstrued by individual avarice and official suspicion.

Father O'Neill's work enhances the heroism of these patient,

never-tiring apostles of civilization and religion by its frank portrayal of ecclesiastical and political intrigue during this troubled period of this still-turbulent land. His account brings a fuller realization of the task performed by the Padres, and a clearer understanding of the ruin that befell the Reductions when, on the expulsion of the Jesuits, the Indians were left to the tender mercies of the Spanish colonists and their fellow-Christians, the Portuguese.

A. J. OWEN.

Shorter Reviews

THE QUEST FOR CORVO. By A. J. A. Symons. The Macmillan Company. \$2.50.

IT would be easy to review this book sentimentally. One might say that the author handles a difficult subject well or that he writes with skill or that he has shown a fine, detective instinct in his work of tracking down a most elusive quarry. Everyone would be satisfied with such a review; everyone, that is, except the prospective purchaser who would read the review and believe it.

I must say at once that all the author's really admirable industry and pleasant manner of writing cannot avail to improve his unsavory subject. The man whose past is so investigated and revealed, the self-styled Baron Corvo, who is the subject of Mr. Symons' book, was not worth all Mr. Symons' trouble. An ex-Divinity student of depraved and vicious habits, his reputation were better left in obscurity than served up as it has been in this well-printed and handsome volume. For those readers who demand in their biographical memoirs a notable amount of what the publishers call "unusualness," I have no doubt *The Quest for Corvo* will prove a little gem, but for the average buyer and reader of books I fear it will not do. The Baron Corvo is just a bit too much.

Corvo died early in this century and since his death has acquired a sort of following. It is undeniable that his books were out of the ordinary but they are not necessarily good for that reason. In fact they are compounded of all manner of purple patches and *fin-de-siècle*, Wildean nonsense. That ornateness and hectic overwriting which passes in certain circles for "style" was Corvo's to perfection. In this book he takes a place in the long gallery of literary portraits descriptive of English eccentrics. Unhappily, he is not among the more amusing of these nor among the innocent.

J. G. E. H.

Recent Non-Fiction

MODERN SPIES TELL THEIR STORIES. By Richard W. Rowan. Fragments from adventures (previously published) of eleven spies of the World War era have been gathered together to make, for the most part, an engrossing book. It is obvious that much of the so-called fact is fiction, and nowhere is this more evident than in the story of Joseph Crozier, who tells of a monk—a spy who immediately after saying Mass for the purpose of recapturing the zeal of his comrades urges the murder of a member of their group. (McBride. \$2.50)

CRYSTALLIZING PUBLIC OPINION. By Edward L. Bernays. After ten years, the publishers have brought out a new edition of this book in which the author presents the basic principles in the field of public-relations counsel. Mr. Bernays has written of the scope and functions, technique and methods, and the ethical relations of the industry which he represents so well, and has illustrated his comments with little stories which add point to what he has written. One need not agree with all he says to find it interesting. (Liveright. \$2.50)

BIG PROBLEMS ON LITTLE SHOULDERS. By Carl and Mildred P. Renz. Social workers will want to make this book required reading on mothers' book lists. The common behavior difficulties of children are covered—with ways of handling them. Chapters on attitudes toward sex are generally good and without reproach, except that the authors believe morals are man-made and sin merely an offense against society. (Macmillan. \$1.50)

THROUGH FAILURE TO SUCCESS. By James Alexander. The author tells you how to gain self-reliance, self-confidence, and calmness; how to cure nervousness, timidity, and a dozen or more types of fear. His volume will help readers to evaluate, control, and improve themselves. (Funk and Wagnalls. \$1.50)

THE CHURCH IN THE MIDDLE AGES. By F. J. Foakes-Jackson. A millennium of Church history in a nutshell. The author has traced the progress of the Church from the fifth to the sixteenth century. His narrative is incisive, comprehensive, and impartial. However, many statements demand qualification, lest immature minds miss the evidence of the supernatural character of the Church. This aspect is neglected. Hence, this little book is valuable chiefly to the teacher who can revalue its contents in the light of a larger background. (Macmillan. \$1.00)

DEPRESSION AND RECOVERY. By Dale Yoder and George R. Davies. A brief study of the nature and history of depressions in general is followed by an analysis of our own and of the various measures undertaken by the Government to haul us out of the economic morass. The disintegration of credit and of prices, the collapse of purchasing power and of production, the several devices together with their underlying theories employed by the Recovery program—all are ably summarized and studied. Graphs and statistics are amply provided. In a clear and readable manner the book enables one to visualize current economic tendencies without wading through technical jungles. (McGraw-Hill. \$1.50)

BIRD CITY. By E. A. McIlhenny. In the story form of a grandfather talking to his two grandchildren, the author describes his immense bird sanctuary in Louisiana, and strikingly illustrates the narrative with his own photographs. (Boston: Christopher. \$3.00)

Recent Fiction

THE ANTEROOM. By Kate O'Brien. The story of the Mulqueens, with all the members of the household seeking adjustments to pressing problems. The author's characterizations are brilliant and sincere; her account of a Confession in the Jesuit church is a magnificent tribute. Readers may miss the romantic descriptions of Irish life and the dramatic issues of Irish politics, but Miss O'Brien has provided a canvas vibrantly Irish, though it can be classified neither in the blarney-stone nor the savage-modern school of Irish literature. Though the people of the book are Catholic in thought and action, some of the opinions advanced about sin and Grace are warped. The final solution of a triangle through a sweetly romanticized suicide is poor art and repugnant to Catholic instincts. (Doubleday, Doran. \$2.50)

A HANDFUL OF DUST. By Evelyn Waugh. Highly readable compound of Thackeray comedy and Lord Dunsany tragedy participated in by Wodehouse characters. Begins brightly on a "What, ho!" note in London; ends grimly in a Brazilian jungle. The author, newly a Catholic, steadfastly refrains from intruding himself or God into his story; for that reason it seems remarkably objective and notably unmoral. Nevertheless, in between the laughs, of which there are many, Mr. Waugh contrives to show how bitterly cruel adultery can be. (Farrar and Rinehart. \$2.50)

THE SHADOW BEFORE. By William Rollins, Jr. This novel of textile workers in the South might easily have been an absorbing one had not the author seen fit to devote so much space to perverted sexual relationships. (McBride. \$2.50)

BRINKLEY MANOR. By P. G. Wodehouse. Your sides will need zippers after the splitting they'll get in this one about Tuppy Glossop, Aunt Dahlia, and Gussie Fink-Nottle. Having enviously chewed the lower lip over Jeeves' success as a Dorothy Dix, your old friend Bertie Wooster girds his 1. and offers some brilliant advice on how to wangle the tender pash. The results are devastating. Published Monday. (Little, Brown. \$2.00)

THE YOUNG DOUGLAS. By Jeannette C. Nolan. Historical fiction for juvenile readers, full of Scots and plots, with lads, lairds, ladies, dungeons, and a lovely Queen. Exciting and instructive reading for Sissie and Junior. (McBride. \$2.50)

Communications

Letters to ensure publication should not, as a rule, exceed 500 words. The editors are not responsible for opinions expressed in this department. No attention will be paid to anonymous communications.

Rending Youthful Hearts

To the Editor of AMERICA:

While reading the issue of AMERICA for September 8 I came across the article: "Why Not a Public School?" by Muriel Nolan Delaney, which I thought was about the best I've ever come upon treating this subject from the negative viewpoint. To my mind it is the negative argument that really carries weight with the ordinary Catholic.

I thought, after I finished, what a fine thing it would be if we could urge a number of other Catholics who have had a public-high-school education to write their experiences. Material of this nature in the hands of our Catholics would do more, I think, to impress upon their minds the dangers of public-school education than all the Encyclicals that Our Holy Father could add to his already published Encyclical on the Christian Education of Youth. It is a practical world in which we live. And I as a teacher realize how far theory goes when I fail to bring it out by example. Individuals must be shown what is happening, not what might happen.

The Lord knows we've been standing back too long as though afraid to speak of the fact that our public school is no longer neutral, if it ever was neutral. It is making rents and tears in the hearts of our youth, Catholic and non-Catholic as well.

May this idea bear fruit. Surely there are more people with similar ideas and experiences who would be only too glad to write them up as did Muriel Nolan Delaney.

Truly this would make an excellent complementary volume to go along with Dan Gilbert's book: "Crucifying Christ in Our Colleges."

Dayton, Ohio.

JOHN W. THOMAS, S.M.

Tempted, Homeless, Penniless

To the Editor of AMERICA:

I have just read: "The Catholic Cavalcade," by Father Toomey, in the issue of AMERICA for September 22, and am much moved by it. Hundreds of thousands of boys—even girls—wandering about the country, homeless, without money, subjected to temptations many of them never even dreamed of.

The saying that the youth of today are the fathers of tomorrow is so old we seldom give it a thought—except, perhaps, to dismiss it as a banality. But what of these future fathers—and mothers? Are they simply someone else's children that we have no definite interest in? Suppose some were our own children—a not impossible case—how would we feel about subjecting them to the ever-present temptations that such a condition imposes on them! Suppose they were children of our good but unfortunate friends!

Yes, I know all about the impossibility of many of us doing anything about it, financially—God, alone, knows how well I know it—but we still know how to recite a Pater and an Ave; and these are all children of Our Heavenly Father and of His Blessed Mother.

But if so many of us are helpless to really do anything about it, financially, there are still thousands who can. They think they can't, being so overcome at the loss of a part of their income, or are so obsessed with the idea of regaining their losses that they will not let such worthy causes enter their minds.

Now Christ spoke very feelingly—even very terribly—of those who would scandalize the young; and if we permit such a condition to exist longer, are we not guilty of that very thing? Blam-

ing old deals or new deals, religion or lack of religion, opining that it will all work out soon, or that a little hardship is a good thing for youth: all this will not right the evil.

As a matter of fact it is no new problem, being only magnified in these times. I could tell you a long story of the difficulties of our Catholic Welfare in striving to care for the numbers of boys coming into this town; and as for the girls—I hate to think of it! But I would ask you to see what, if anything, is being done in your own town. Get in and help with your moral support, your financial assistance—aye! with even a part of the fortune you may be blessed with—blessed if you use it right—for it can be but a drop in the bucket, so great are the needs over the country, for some boy, for some girl!

How we praise the Rockefellers who would save the physical body! God bless them for it, but how He will bless you who would save the soul!

Los Angeles, Calif.

THOMAS FRANKLIN POWER.

Professors Undermined Faith

To the Editor of AMERICA:

The article entitled "Education's S. O. S." in the issue of AMERICA for September 1, was most interesting and timely. It prompted me to offer a suggestion. I trust you will not think me presumptuous in doing so.

Most of our Catholics are the product of a secular education. They do not know the great value of a Catholic education. The idea must be sold to them. I would suggest three ways in which this might be done: more advertising; greater publicity; a united front on the part of the entire Catholic Church headed by our Hierarchy in proclaiming the best achievements of Catholic writers.

More advertising is necessary. I should like to see our colleges send out bulletins of courses as other colleges do. If possible advertise in secular magazines as well as Catholic. Many Catholics do not read Catholic publications.

Greater publicity is still more essential. The daily press should be used far more than it is to give the Catholic viewpoint. Parishes and schools might use and seek the cooperation of the press instead of the press doing the seeking. I stress this because of personal experience. Having received all my higher education in secular schools, I specialized in science. I took about 700 hours of it in various universities. At the end of that time, though outwardly professing my Faith, I secretly harbored many doubts. I now blush to admit that I believed my Church would have to change many of her views. The tolerant attitude of most of my professors toward religion did more to undermine my faith than the bitterness of the few. I avoided facing problems for I thought my Church could not answer them. At last an agnostic drove me up to Fordham to get the answers. That was five years ago. Five years ago I began to live; five years ago I learned to think for the first time in my life under the able guidance of Father Mahony; five years ago I found that the greater the intellect the more readily it bowed in humble obedience before a Babe. I shudder to think that but for an agnostic I should never have known all this.

Lastly, it seems we should have a united effort on the part of all live Catholics to bring Catholic literature before the public. This summer a book was published which is, I believe, the greatest contribution to the scientific world of our time. I cannot see how any sincere, intelligent scientist could fail to agree with it. Jeans, Eddington, Millikan, Compton and even Dean Inge would be forced to acknowledge its worth, I am confident. Yet AMERICA was the only paper in which I could find a review of it. The book is: "The Philosophy of Science," by Fulton J. Sheen. "Christian Life and Worship," by Father Ellard, S.J., is another book which should have a large reading public. Would it be impossible to have a diocesan lending library? This is the humble opinion of one who would like to see our schools flourish.

Bellerose, N. Y.

ANNE C. KILLEEN.

Chronicle

Home News.—A final test of the constitutionality of two major recovery measures was assured when the Supreme Court on October 8 agreed to review lower court decisions involving the suspension of gold payments and the restriction of petroleum production under that industry's fair-competition code. The Court refused to consider the legality of legislation prohibiting the hoarding of gold. Indefinite continuation of the Civilian Conservation Corps was indicated on October 7 when President Roosevelt said he was greatly encouraged by a report of its activities, and that "this kind of work must go on." Relief Administrator Hopkins on October 9 reported the purchase by the Government of a million acres of submarginal farm land. He expected that four to five million acres of arid or worn-out farm land would be purchased with the \$25,000,000 fund allotted, the land to be used for forests, game preserves, and Indian reservations. The families now on the land will be transferred to more fertile territory. The Federal Trade Commission on October 7 began a study of labor costs, investments, and profits of textile manufacturers. The information gathered will be used in arbitrating issues between labor and industry. At the American Federation of Labor convention in San Francisco, Secretary Perkins on October 5 told the delegates that President Roosevelt's truce proposal did not mean compulsory arbitration, but voluntary agreements. She emphasized that Section 7a of NIRA was still "the law of the land." On October 8, the convention by unanimous vote adopted a resolution for the six-hour day and five-day week. William Green, president of the Federation, said labor would attempt to persuade industry to grant the shorter work week, and it would also fight for Congressional approval of the Black-Connery thirty-hour bill. On October 8 a grand jury at Flemington, N. J., after hearing twenty-four witnesses, returned a murder indictment against Bruno Hauptmann for the slaying of Charles A. Lindbergh, Jr. On October 9 Governor Moore of New Jersey signed official papers for extradition of Hauptmann.

King Alexander and Barthou Assassinated.—Within an hour after his arrival at Marseilles for an official visit to France, King Alexander of Jugoslavia was shot dead by an assassin, identified by his passport as Petru Kalemén, a Croat born in Zagreb. The latter was killed by the police and an infuriated mob but not before he had inflicted mortal wounds upon the French Foreign Minister, Louis Barthou, who died of hemorrhage less than two hours after the attack. King Alexander's visit to France had been planned months ago when Foreign Minister Barthou went to Belgrade. Its purpose was to reconcile the policies and aspirations of Jugoslavia and Italy between which there have been strained relations for some time. One policeman was killed and a dozen people wounded in the fusillade, including two police inspectors,

several women, and a press photographer. Due to stormy weather on the Mediterranean, Queen Marie of Jugoslavia did not accompany her husband but made the journey by train. Informed of the tragedy, she immediately went to Marseilles. News of the assassination was not released in Belgrade until late in the evening. Alexander's eleven-year-old son, Prince Peter, who was in attendance at Sandroyd School in Surrey in England, received the report of his father's death from the headmaster and prepared to return to Jugoslavia. According to King Alexander's will a regency council, consisting of Prince Paul of Jugoslavia, cousin of Alexander, Former Minister of Education Stankovitch, and Governor Banterovitch of Zagreb, will serve until the boy King, Peter II, comes of age. Although the future seemed obscure in the Balkans, few observers judged that a major European crisis was in prospect.

Revolution in Spain.—When Premier Lerroux announced that he was taking into his new Right-Center Cabinet three of the Catholic Popular Action party, a revolution swept the nation. As details reached the United States it became evident that there were really two separate revolts. One was the uprising of the Socialist labor unions aided by their allies, the Communists and Anarcho-Syndicalists, joined together despite their mutual enmity in a united front for a proletarian Republic. The second was the entirely independent move for freedom by the Catalonian Esquerra, which took advantage of the proletarian revolution to strike for complete regional liberty. It was revealed during the course of the troubles that Manuel Azaña, former Premier, had been counseling the Esquerra to seek independence, and that Francisco Largo Caballero, head of the Socialist executive committee and former Cabinet Minister, had long been planning the Red uprising, and had carefully worked out plans by which revolts should start simultaneously in Madrid, Catalonia, Asturias, and Andalusia. On October 5, despite the fact that Sr. Gil Robles had made a public pronouncement strongly in favor of the Republican regime, the rebels accused the Government of betraying the nation and rose in protest. In Madrid, Communists and Socialists raised barriers in the principal streets, attempted to capture the hospital and the Government buildings, and engaged in bloody fighting with the Civil Guards. In the Asturias, the Anarcho-Syndicalist miners united, uncovered hidden arms, and struck at the military. There were similar bloody fights in Andalusia and Barcelona. The Government immediately closed the frontiers, established martial law throughout the country, clapped down a press censorship, and organized for the defense. Left-wing political leaders, including Azaña, Martinez-Barrios, Miguel Maura, and Sancho Roman, all prominent in former Cabinets, chose this moment to announce that their parties would refuse further collaboration with the regime. On the following day, while fighting continued and deaths grew in the three Provinces and the Capital, Luis Companys, the President of the Catalan region, declared the independence of Catalonia and invited General Batet,

commanding the Federal troops of the district, to come to his support. But General Batet and his troops remained loyal to Madrid and struck swiftly at the separatists. The fighting in Barcelona resulted in many deaths, but two days later Companys and thirty-one Catalan officials surrendered and the rebellion was crushed. Meanwhile the civil guards and the military had stamped out most of the proletarian opposition in the North and South, and Government forces in Madrid had broken the strength of the Socialists. On October 8 it was estimated that at the four points of insurrection, about 500 persons had been killed, 1,100 wounded, and 5,000 arrested. The Government swept all its chief enemies into its net, Azaña, Largo Caballero, Indalecio Prieto, Fernando de los Ríos, Quiroga, Pestana, the chief of the Syndicalists, and also all the high leaders of the Socialist unions. Succeeding dispatches seemed to show that the popular sentiment of the nation had been against the revolutionists; Premier Lerroux was cheered at his first public appearance, and the Leftist mayor of Madrid, together with the entire governing Council of the Capital, was dismissed. On October 9, the Cortes reconvened, with only 322 of its 473 members answering the roll call, the Leftists who had favored the revolution fearing to enter the Chamber. The Government introduced a law inflicting the death penalty on all who had contributed to the terrorism, but it was not generally expected that the Government would embark on a bloody retribution. On the motion of Sr. Gil Robles, the Cortes adjourned sine die to allow the Premier to stamp out the last sporadic outbreaks of the disaffected. The liquidation of the abortive revolt proceeded by bringing the culprits, ex-Premier Azaña among them, to trial for high treason.

Doumergue Carries Election Test.—In the first appeal to public opinion since the February riots installed Premier Gaston Doumergue's Government of national union, there were clear indications that the voters favored a moderate middle course in the present crisis. Although the cantonal elections, strictly speaking, have nothing to do with the national Government, the cantonal councils constitute an electoral college for the election of Senators and consequently furnish an index to the political temper of the people. In the recent trial of strength extremists of both the Right and Left lost five seats each, while the Socialists also suffered a slight setback. Edouard Herriot's Radical Socialists remain the largest single unit, with 402 seats, a gain of one, while 101 seats were still to be filled. Herriot, reversing the usual political alignment, had taken a strong stand against the Communist-Socialist united front. Pierre-Etienne Flandin, Albert Sarraut, Adrien Marquet, and Louis Germain-Marin, the only Cabinet members on the lists, were all re-elected. Raymond Poincaré was re-elected in Triaucourt. In spite of the intense feeling, the voting took place quietly. The elections proved that as a whole the country was in no revolutionary mood. It is to be noted, however, that the department of the Seine, which contains Paris, was not included in these elections.

British Party Conferences.—This month, the Conservative party held its annual conference at Bristol and the Labor party assembled its delegates at Southport. While the Conservatives split very badly into the several factions which constitute it, the Laborites achieved a union that seemed impossible after the conference of a year ago. The chief point at issue among the Conservatives was that of the Government's policy in regard to India. The extreme Tories attacked the plan for greater self-government that is to be placed before Parliament for final decision. They admitted the need for greater native control in the Provinces, but attacked the autonomy given the Federal Government at Delhi, since that was calculated to weaken the bonds of Empire. The vote was almost equal, the slightest margin being in favor of the Ministers. At Southport, the Left-wing Socialists introduced the motion for the partial confiscation, along Socialist lines, of capital property in the event of a Labor Government being elected. The result aimed at would be that of government ownership replacing private ownership. Six former Ministers of the last Labor Government were on the platform, and under their influence the conference voted fourteen to one against the extreme Socialist proposals. The radical attacks on the Labor peace policies and against British adherence to the League of Nations were likewise defeated decisively. Both conferences debated the question of what should be done about the House of Lords. The Conservatives favored some minor reforms; the Laborites, while they voted against complete abolition, went on record as determining to abolish the House of Lords if that body impeded Labor legislation.

Japanese Naval Policy.—Rear Admiral Isoroku Yamamoto, head of the Japanese naval aviation corps, arrived in New York on October 7, on his way to London as delegate to the conversations with British and American representatives preliminary to the naval conference of 1935. According to Admiral Yamamoto, while Japan was in favor of disarmament, she did not favor the continuance of the present ratio system of 5-5-3 agreed upon at the Washington naval conference. Japan, he said, would insist upon naval equality with the United States and Great Britain, based not upon the idea of "parity" so much as that of the minimum degree of security necessary for each nation. He favored reduction, with this principle in mind, even though it meant the scrapping of capital ships and aircraft carriers. There sailed with Admiral Yamamoto the American delegates to the conversations: Norman H. Davis and Admiral William H. Standley, chief of naval operations. It was understood that the United States would maintain its stand for large battleships and eight-inch-gun cruisers.

Eucharistic Congress.—Six Argentine cruisers sailed down the River Plata on October 8 to escort the *Conte Grande*, the ship which carried Eugenio Cardinal Pacelli, Papal Legate to the Eucharistic Congress, held at Buenos Aires. Twelve regiments of infantry, artillery, and cav-

alry were assembled at the pier on October 9 to form a guard of honor as the Papal Legate passed through the streets on his way to the cathedral. Government, Church, and laity extended a royal welcome to the Cardinal equal to any given to a prince or celebrated statesman. En route to the cathedral the streets were lined with thousands of students of Catholic institutions with their school uniforms, while military troops presented arms and bands played the Presidential march. Seated beside President Justo, the Cardinal waved his benediction to the assembled crowds. Reports described the scene as an "inspiring spectacle of royal pomp and medieval pageantry." Hundreds of thousands of Catholics were assembled at Palermo Park, Buenos Aires, one of the largest municipal parks, to begin the celebration of the thirty-second Eucharistic Congress.

Hitler Campaigns for Winter Relief.—Chancellor Hitler opened the Nazi's second drive for winter relief funds with an address before the Council for Winter Relief Work in the temporary Reichstag building. "No one shall starve or freeze this winter" was the Council's rallying cry. Internal credit was reported to be expanding rapidly, the position of the Reichsbank on October 1 being 300,000,000 marks higher than on September 1. German official quarters were said to have characterized the Austrian Brown Book, which explains the background of Chancellor Dollfuss' murder, as anti-German and "designed to make Germany alone guilty of the complications of Austrian politics." The appearance of the book simultaneously with the arrival of Colonel Franz von Papen in Vienna was resented. The Government ordered peat and coal operators to produce gasoline even though it costs four times the world price. Addressing a delegation of one hundred German students and priests, Pope Pius said: "Your Faith is being attacked and is in danger. I welcome you in this so important historic moment, a moment full of events for your country, especially for Catholic Germany and still more for German youth."

Von Papen Tones Down Austrian Press.—Following Colonel von Papen's arrival in Vienna, the Austrian Government issued secret instructions to newspaper editors to modify their hostile attitude to Nazi Germany. Colonel Adam, Commissar for Propaganda, in issuing the Brown Book, ordered the newspapers confidentially not to exaggerate the case that the book presents against Germany and to halt offensive caricatures and personal attacks on Herr Hitler. Archduke Otto of Hapsburg, writing to the villages of Premstaetten and Edelsgrub, announced his intention of returning to Austria. Negotiations directed to the restoration to the Hapsburgs of their estates and property and to the abrogation of laws preventing their return were said to be near completion.

Extension of Soviet Franchise.—In preparation for coming elections, a material abatement of some of the restrictions as to franchise placed upon traditional "class

enemies" was announced on October 5 for the RSFSR (Russian Socialist Federated Soviet Republic). While clergymen remained outcasts, church employes were free to obtain citizenship.

Socialist Education in Mexico.—The proposed amendment to Article 3 of the Mexican Constitution was reported to the Chamber of Deputies on September 26. It stated that the education in all its types and grades belonged to the Federation, the State, and the Municipalities, and that it "shall exclude all religious education." Education "shall be scientific and socialistic." Members of Religious Orders or anyone "directly or indirectly connected with the propagation of a religious creed shall not intervene in any form in the education here treated." The amendment, as well as eliminating religious education in public and private schools, also would give the State arbitrary control over private institutions without allowing the latter recourse to legal action. On October 4, three persons were killed and eight wounded in Puebla in a demonstration against the closing of St. Teresa's Catholic School. The local government had decreed it State property.

Ecuador Government Threatened.—The country was thrown into a state of dismay when on October 2 President Ibarra, after being only a month in office, tendered his resignation and almost immediately withdrew it. The President's resignation was in the form of a Congressional message asking the legislators to approve the Rechazo law for the stabilization of the currency. Previously the Minister of the Treasury, Sr. Estrada, had resigned. It was understood that had the President's resignation got as far as the Legislature, there was a considerable element there in favor of accepting it.

Polish Peasants Promised Land.—The new Minister of Agriculture, Juljusz Poniatowski, was said to be ardently pressing for land reforms which would parcel the big estates among millions of land-hungry peasants. Every effort was being made in Poland's New Deal to take measures to ease the pressing burden of agricultural debts and to solve the economic problems of the peasants.

Recent authentic publications have thrown startling new light on Soviet Russia, and next week John LaFarge will tell of them in "The Russian Experiment Re-Appraised."

In the next instalment of his series on "My Six Conversions," G. K. Chesterton will give another of the experiences which would have made him a Catholic if he had not been one already, in "When the World Turned Back."

Following his satire two weeks ago, John A. Toomey will next week write another on the opposite side, in "Still Another World's Fair."

How Chicago youth turned out in a massive demonstration for decency and of the power of Catholic education will be told by Daniel A. Lord in "Youth on Parade in Chicago."